LECTURES ON PREACHING

By

HENRY WARD BEECHER.

10 A

POPULAR

LECTURES

ON

PREACHING:

BY

HENRY WARD BEECHER.

GLASGOW: JOHN S. MARR & SONS
LONDON: SIMPKIN, MARSHALL & CO.

1872.

PREFACE.

A LECTURESHIP on Preaching has been founded by Mr Henry W. Sage, at Yale College, and named by him the LYMAN BEECHER LECTURESHIP ON PREACHING. A course of twelve lectures is annually to be delivered on this foundation by preachers selected and appointed by the Faculty of the Divinity School of Yale College. The course herewith begun, being the first, is exceptional in the number, but is likely also to be still more exceptional in brilliance, and practical worth and suggestiveness. At the close of each lecture, Mr Beecher allowed queries to be put to him by the students, and, as his answers to these questions are often as brilliant and piquant as anything in the lectures, we have printed them *in extenso*.

LECTURES.

LECTURE I.

WHAT IS PREACHING?

I DO not propose, in the few lectures which I shall give in this place, and which hardly deserve to be dignified by the name of lectures, to make them other than familiar conversations.

This Lectureship is not to be confounded with a regular Professorship of pastoral theology. Such a professorship is already founded, and amply served in your Divinity school. This lectureship is auxiliary to it; but it is even that, in only one regard—namely, the element of *Preaching*.

When one takes charge of a parish he assumes the care of several departments, which, though intimately related, are yet in nature quite distinct. In his social relations, visiting from house to house, he is a pastor. In the management of the affairs of the church, the appointment and conduct of the subordinate meetings, he is an administrator, or more like what in civil government is termed an executive. But beside this, he is to teach and inspire men from the platform or pulpit; and that is preaching. I shall recur to the definition of preaching again in a moment. The design of this lectureship is not to supersede the instructions given already by the incumbent of the chair of Pastoral Theology, but to intensify one portion of his teachings by bringing in from the field those who are actively engaged in the work of preaching, that you may derive from them the results of their observation and experience.

For I believe that it is the wish and purpose of the Faculty to send out *preachers*—not merely good managers, good pastors, but good preachers.

THE SCOPE OF PREACHING.

A preacher is a teacher; but he is more. A teacher brings before men a given view, or a department of truth. He expends his force upon facts or ideas. But a preacher assumes or proves facts and truths as a vehicle through which he may bring his spirit to bear upon men. A preacher looks upon truth from the constructive point of view. He looks beyond mere knowledge to the character which that knowledge is to form. It is not enough that men shall *know*. They must *be*. Every stroke of his brush must bring out some element of the likeness to Christ which he is seeking to produce. He is an artist—not of forms and matter, but of the soul. Every sermon is like the stroke of Michael Angelo's chisel, and the hidden likeness emerges at every blow. A teacher has doubtless a remote reference to practical results; but the preacher, not indifferent to remote and indirect results, aims at the immediate. "Now! *Now!*" is his inspiration. "Cease to do evil, at once. Turn toward good immediately. Add strength to every excellence, and virtue to virtue, now, and continually." The effect of his speech upon the souls of men, is his objective. It is this moral fruit in men's souls for which he plants his truth, as so much seed.

Change the illustration and adopt the architectural figure so much employed by the Apostle Paul, of rearing a building. When a master-builder goes to the forest for material he does not take any and every tree, and then put them together at haphazard, or for the sake of accommodating his building to the form of the trees. The trees must conform to the house that is to be. The builder carries with him into the wood the future house, in his eye, and selects the trees by the known wants of the house; this one for a sill; that one for a corner-post, others for beams, and so on. Thus all truths, all sermons, are merely

subordinate material and instruments; the preacher's real end is to be found in the soul-building that is going on. He is an artist of living forms, of invisible colours: an architect of a house not built with hands—Jesus Christ the foundation.

There is another element which discriminates a preacher from a teacher. Moral truths may become personal, as physical or scientific truths cannot. Number, weight, dimension, have no relation to a speaker's personal feelings or those of his hearers; but hope, fear, joy, faith, love, have. A preacher is in some degree a reproduction of the truth in personal form. The truth exists as a living experience, a glowing enthusiasm, an intense reality. The Word of God in the Book is a dead letter. It is paper, type and ink. In the preacher that word becomes again as it was when first spoken by prophet, priest or apostle. It springs up in him as if it were first kindled in his heart, and he were moved by the Holy Ghost to give it forth. He *is* so moved!

The preacher is one who is aiming directly at the ennobling of his hearer. He seeks to do this partly by the use of truth existing as a philosophy or ordinary facts, but yet more by giving to such truth the glow, and colour, and intensity, which are derived from his own soul. If one may so say, he digests the truth and makes it personal, and then brings his own being to bear upon that of his hearers. All true preaching bears the impress of the nature of the preacher. "Christ in you." The truth is that which is represented in Jesus Christ, but it is that truth "*in you*," or as it exists in each man's personality, which makes it a living force.

Of course, in such a view, all preaching is to find its criterion of merit in the work performed in men's hearts, and not in any ideal excellence of the sermon. The sermon is only a tool, and the work which is accomplished by it is to measure its value. No man is to preach for the sake of the sermon, nor or the sake of "the truth;" nor for the sake of "any system of truth;" but for the sake of the hearts and lives of the men that listen to his words. How aimlessly does he preach who

has no thought of men, but who sympathizes only with his own cogitations! How yet more foolish is he who has a certain round of topics which he calls his "system," and which he serves out almost mechanically to meet his contract with the society which employs him! It is hardly an imaginary case to describe one as approaching the Sabbath-day somewhat in this way:

HOW MEN OFTEN PREPARE.

"Oh, dear me, I have got to preach! I have beat out pretty much all there is in that straw; and I wonder what I shall preach on next;" and so the man takes the Bible and commences to turn over the leaves, hoping that he will hit something. He looks up and down, and turns forward and backward, and finally he does see a light, and he says, "I can make something interesting from that." Interesting, why? For what purpose? What, under heaven, but that he is a salaried officer expected to preach twice on Sunday, and lecture or hold the prayer-meeting in the middle of the week! and the time has come round, when, like a clock, it is his business to strike, and so he does strike, just as ignorantly as the hammer strikes upon the bell! He is following out no intelligent plan. He is a perfunctory preacher, doing a duty because appointed to that duty.

What would you think of a physician in the household who has been called to minister to a sick member of some family, and who says, "Well, I will leave something or other; I don't know; what shall I leave?" and he looks in his saddle-bags to see what he has yet got the most of, and prescribes it with no directions; the father, mother, and children may all take a little, and the servants may have the rest. Another physician, and a true one, comes, and the mother says, "Doctor, I have called you in to prescribe for my child." He sits down and studies the child's symptoms; traces them back to the supposed cause; reflects how he shall hit that case, what remedial agents are supposed to be effective, what shall be the form of admin-

istration, how often; he considers the child's temperament and age, and he adapts himself to the special necessity of the individual case. Do you suppose a man can deal with so subtle a thing as the human soul without any thought, skill, sagacity in adaptation, but can take a sermon and throw its contents over the congregation, and let everybody pick out of it what he can find, for every man to take his share? Can this be done in a ministry and accomplish any good? Yes, in God's providence, good is done in this way. Paul said that the "foolishness of preaching" would do a great deal of good; and there is so much foolish preaching that it would be strange if some of it did not do some good, here or there.

THE PAULINE METHOD.

But preaching must come back to what it was in the apostolic times. It must come back to the conditions under which those men were so eminent for their success in winning souls. If you want to be a preacher to your fellows, you must become a "*fisher of men*," your business is to catch them. The preacher's task is first to arouse; secondly, on that aroused moral condition, to build; and continue building until you have completed the whole. The thing that a preacher aims at all the while is *reconstructed manhood*, a nobler idea in his congregation of how people ought to live and what they ought to be. To be sure you will find in the New Testament that there is a great deal more in the preaching of the apostles than this. There was a great deal that was incidental; a great deal that belonged to the extrication of Christians from the Jewish thraldom; a great deal that belonged to the peculiarities of the time, and which can be transferred to our time by adapting, not adopting. If you will look through the New Testament with your eye on that point, you will find that Paul, the greatest of all preachers, I take it, aimed all the way through, and certainly Peter, in his famous sermon on the day of Pentecost, aimed at reconstructed manhood. Consider attentively Paul's idea of the work of Christian ministers, as given in his letter to the Ephe-

sian assembly of Christians—(Eph. iv. 11-16, inclusive.) The end, Manhood. The means, Truth. The spirit, Love. The ideal, Christ. The inspiration, The living Spirit of God!

This being the aim of true preaching, there is but one question more to be added; that is, by what instrument, by what influence, are you to reach it? The ideal of a true Christian preacher—I do not mean that no man is a Christian preacher who does not live up to this ideal, for we are all imperfect, but the ideal toward which every man should strive—is this, to take the great truths of the Lord Jesus Christ, and the love of God to the human race, and to make them a part of your own personal experience, so that when you speak to men it shall not be you only speaking, but God that is in you. To quote texts to men is good for some purposes, but that is not preaching. If it were, then you would better read the Bible altogether, without note or comment, to men. The reason why reading the truths that are just as plainly stated there, has sometimes so much less effect than stating them in your own way, is that the truth will gain a force when it becomes a part of you, that it would not have, merely read as a text.

Look, for instance, at what Paul did when he preached. He was consumed with the love of Christ. He was made restless with the intensity of his feeling; and wherever he went he did not preach Christ as John would. He did not preach Christ as Peter would. He preached Christ as He had been revealed to him and in him. It was the Pauline conception of the Lord Jesus Christ that Paul preached.

You may say that Christ is one and the same, and whoever preaches Him, it must be substantially the same. You might just as well say that the sun is one and the same, and that therefore whatever flower showed the sun's work must look the same; but when you look at the flowers you will see some red, some blue, some yellow, some humble, some high, some branching. Endless is the work the sun creates, but every one of the things which it creates reflects its power and teaches something about it. It takes a thousand men's experience, all

brought into one ideal, to make up the conception of the Lord Jesus Christ. You may read what Paul wrote about Him, you may read what was written by John, or Peter, or James, or Matthew; and the impression produced by either of these is fragmentary; it is presenting some things out of the infinite; and it cannot produce a conception of the infinite in the minds of men.

When under the gospel men are made preachers, God works in them a saving knowledge of himself, gives them a sense of the sympathy between God and man, of the spiritual love which appeals from the infinite to the mortal; and then says to them, "Take this revelation of Jesus Christ in you, and go out and preach it." Tell what God has done for your soul; not in a technical way, but in a large way; take the truth revealed in you, and according to the structure of your understanding, your emotive affections, the sentiments of your own soul, filled with the power of the Holy Ghost, go and preach to men for the sake of making them know the love of Christ Jesus, and you will have a power in you to make that preaching effective. There is a place for knowledge, purely as such; but that which you want to effect is, from the consciousness of your own nature to describe the love of God, not in the abstract conception but experimentally, just as it has been felt by you. It will be imperfect. There are no perfect preachers in the world. The only perfect men in this world are the Doctors of Divinity, who teach systematic theology. They have got it everywhere, all of it, and I envy them. But men that preach take only so much of the truth as they can hold, and generally speaking, preachers don't hold a great deal. They are all partialists.

One of the most beautiful things I read in the life of Paul is in the 13th chapter of 1st Corinthians, in which, when he had gone through with the raptures in giving the everlasting exposition of love he says, "After all, we are only fragmentary creatures; we only see bits and spots; now we see through a glass darkly, but then face to face; now I know in part; I know only portions of things,

but then shall I know as I am known." He felt how empty he was; and yet what a creature that Paul was! What a magnificent moving spirit that man was! But when he spoke about himself in that epistle written late in his life, he felt that he was not a full man; that he could not represent or reflect the whole of the Lord Jesus Christ. No man can. No hundred men can. It is your office as preachers to take so much of the truth of Christ Jesus as has become digested into your own spiritual life, and with that, strike! with that, flash! with that, burn men!

A BIT OF EXPERIENCE.

I remember the first sermon I ever preached. I had preached a good many sermons before too. But I remember the first real one. I had preached a good while as I had used my gun. I used to go out hunting by myself, and I had great success in firing off my gun; and the game enjoyed it as much as I did, for I never hurt them or hit them. I fired off my gun as I see hundreds of men firing off their sermons. I loaded it, and bang!—there was a smoke, a report, but nothing fell; and so it was again and again. I recollect one day in the fields my father pointed out a little red squirrel, and said to me, "Henry, would you like to shoot him?" I trembled all over, but I said "Yes." He got down on his knee, put the gun across a rail, and said, "Henry, keep perfectly cool; perfectly cool; take aim." And I did, and I fired, and over went the squirrel, and he didn't come back again either. That was the first thing I ever hit; and I felt an inch taller, as a boy that had killed a squirrel, and knew how to aim a gun.

I had preached two years and a half at Lawrenceburg, in Indiana (and some sporadic sermons before that), when I went to Indianapolis. While there, I was very much discontented. I had been discontented for two years. I had expected that there would be a general public interest, and especially in the week before the communion season. In the West, we had protracted meetings, and the people would come up to a high

point of feeling; but I never could get them beyond that. They would come down again, and there would be no conversions. I sent for Dr Stowe to come down and help me; but he would not come, for he thought it better for me to bear the yoke myself. When I had lived at Indianapolis the first year, I said: "There was a reason why, when the apostles preached, they succeeded, and I will find it out if it is to be found out." I took every single instance in the Record, where I could find one of their sermons, and analyzed it and asked myself, "What were the circumstances, who were the people, what did he do?" and I studied the sermons until I got this idea: That the apostles were accustomed first to feel for a ground on which the people and they stood together; a common ground where they could meet. Then they heaped up a large number of the particulars of knowledge that belonged to everybody; and when they had got that knowledge, which everybody would admit, placed in a proper form before their minds, then they brought it to bear upon them with all their excited heart and feeling. That was the first definite idea of taking aim that I had in my mind.

"Now," says I, "I will make a sermon so." I remember it just as well as if it were yesterday. First, I sketched out the things we all know. "You all know you are living in a world perishing under your feet. You all know that time is extremely uncertain; that you don't know whether you will live another month or week. You all know that your destiny, in the life that is to come, depends upon the character you are forming in this life;" and in that way I went on with my "You all knows," until I had about forty of them. When I had got through that, I turned round and brought it to bear upon them with all my might; and there were seventeen men awakened under that sermon. I never felt so triumphant in my life. I cried all the way home. I said to myself: "Now I know how to preach."

But I could not make another sermon for a month that was good for anything. I had used all my powder and shot on that one. But, for the first time in my life I had got the idea

of taking aim. I soon added to it the idea of analyzing the people I was preaching to, and so taking aim for specialties. Of course, that came gradually and later, with growing knowledge and experience.

Young man, when you get a parish, don't be discouraged for the first ten years, no matter how poor your work. There is no trade that requires so long an apprenticeship as preaching; and yet there is no trade in which they admit a man so soon, or in which he learns so fast. It is easier to study law and become a successful practitioner, it is easier to study medicine and become a successful practitioner, than it is to study the human soul all through—to know its living forms, and to know the way of talking to it, and coming into sympathy with it. To make the truths of God and the Divine influences a part of your daily, enthusiastic experience, and to bring to bear out of your treasury what is needed here or needed there—that requires a great deal of experience, and a great deal of study.

THE POWER OF PERSONAL CHRISTIAN VITALITY.

This living force, then, of the human soul, brought to bear upon living souls, for the sake of their transformation, being the fundamental idea, I think it will be interesting to you for me to state more at large the fact that not only was this the Apostolic idea of preaching, but that this was the secret of the power of the first Christian Church for many hundred years. It is historically true that Christianity did not in its beginning succeed by the force of its doctrines, but by the *lives* of its disciples. It succeeded first as a light; in accordance with the Master's command, "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in Heaven." Make religion attractive by the goodness that men see in you; so sweet, so sparkling, so buoyant, so cheerful, hopeful, courageous, conscientious, and yet not stubborn, so perfectly benevolent, and yet not mawkish or sentimental, blossoming in everything that is good, a rebuke to everything that is mean

or little;—make such men of yourselves that everybody that looks upon you may say, "That is a royal good fellow; he has the spirit that I should like to lean upon in time of trouble, or to be a companion with at all times." Build up such a manhood that it shall be winning to men. That is what the early Church did.

It was not by its doctrinal sympathies that it overcame philosophy. The heathen world found that the lowest class of people, the people least likely to attain the serious heights of philosophy, were developing traits that neither persecution, neglect nor opprobium could change; so that after a while it began to be proverbial, that Christian men were more beautiful livers than anybody else. It was the beauty of Christian life that overcame philosophy, and won the way for Christian doctrine.

Again, we are to seek, not simply by our own personal experience to preach, but to preach by bringing up together one and another in the church, so that the whole life of the church will be so beautiful in the community that it shall be a constant attraction to win men unceasingly to us and our influence. This was what Christ commanded, what the early church did; and the world will be converted, not until the whole body of Christians become in this sense preachers.

In view of the statements I have made, I wish to discriminate between the two great church bodies that exist. We are apt to divide the Christian world into the Protestant and Catholic. I prefer to divide it into the Evangelical and the Hierarchical. They are sharply distinguished by various other things, but by nothing more, it seems to me, than by this, that the Hierarchical body, in all its various forms, relies for its success upon the administration of ordinances and systems of worship; while the Evangelical body relies substantially for its success upon the living force of man upon man. Both hold to the indispensableness of Divine power; but one believes that power to work chiefly through church *ordinances,* the other believes that it works through *living men.* Wherever you shall find the

altar and the sacrifices; wherever you shall find robes, candles, and liturgies; wherever you shall find piled high instrumentalities of this kind, sermons shrink and sermonizers are fewer and fewer. Where the church looks for power in external forms, preaching tends to decay. On the other hand, where the ordinances are very few, and yet the church has life, the pulpit thrives and waxes strong. The man in the pulpit is the only thing the Presbyterian and Congregationalist have to rely upon; but when you consider that preaching means the living power of living men upon living men, you will see that they who have strength in the pulpit have the very heart of the matter. There is just as much difference between the man who is a mere administrator of ordinances—which Paul thanked God he had not much do with, for he had not been sent to baptize but to preach the Gospel, and the administration of ordinances with him was one thing, and the preaching of the Gospel an entirely different thing — there is just as much difference between the man who administers ordinances and the man who preaches the Gospel, as there is between the man who prints a chromo, and the man that paints the picture which the chromo prints. The man that strikes out the original plan upon the canvas and brings it to its perfection, is an artist. But the man who takes fifteen stones, every stone carrying one colour, and from them prints the chromo, may produce a perfect picture, but after all he is nothing but the mechanician, putting the ink on the paper, while the stone does all the work. The man that preaches with power is an artist. He is a living creature. But the man that merely comes to administer ordinances on Sundays or Saints' days, who goes through a regular routine, is nothing but the engineer who runs the machine.

But does he not do good? Yes; a great deal. Is not the world better with him than it would be without him? Yes; a great deal better. Yet how much better it would be if you could have both, if the man could be a living creature, to say what he has got to say, and then carry that along, and confirm it, and build it up by institutional influences. Preaching

arouses, gathers material, prepares the way; institutions come in to consolidate and keep.

There is a reason why different churches and different men succeed as they do. For example, take a Presbyterian, or an orthodox Congregational Church, in which the minister is an acute and eminent thinker; he runs all to thought. He will indoctrinate his people, educate them, build them up disproportionately in their minds, and that is about all. Things will stand steadily, grow slowly, and develop but little. Right alongside of him there is a man with strong emotive, vitalizing life; a man that is not so much after thoughts as he is after the people, or after bait to catch the people with. He means *men*, first, and last, and all the while. Systems are beautiful if they will act like a net to catch folks, and not good for anything if they do not. High doctrines, to him, are valuable, just in proportion as they give position from which to throw stones upon the besiegers round about. It is power over men that he wants. He is not necessarily less a teacher; but what a vitality he has given to his church! How strongly it will swell! How it will grow! What an effect it will produce in the community! It is the living force within him that does it. It is the manhood in him; it is the Spirit of God that dwells in him, that is the occasion of such a success.

There is no church, in my experience, more successful than the Methodist Church in the West. I worked right alongside of that church for fifteen years, and saw the whole operation, and knew the men that were in the church. They were not men largely equipped with theology. I knew Elder Havens when he began to preach. He knew so little, had so little culture, that he had to count the chapters to tell what chapter it was, and then to count the verses to tell what verse it was. Yet afterward he became no mean scholar. I knew hundreds of men there that were stammerers in learning. Yet, on the whole, they had eminent power. They did no institutional work; but they had zeal, fervour, personal feeling; and by

that, little as their knowledge was, small as was the area of the thoughts they brought to bear, they transformed communities. They were real preachers. They had the right idea of preaching, and they succeeded in spite of their ignorance. Their personal experience was a very strong one, and their feelings were outspoken, demonstrative. They brought to bear the truth of God in their souls upon the masses of mankind, and the effect corresponded to the cause.

GENERAL ADVANTAGES OF DIRECTNESS.

This view also will discriminate between sermons,—those which seek direct effects definitely aimed at, and those that are institutional sermons. There are sermons for preaching, and there are sermons also for teaching and confirming. I do not say you should not preach these secondary sermons; but if that is the whole style of your ministry, you will not be so successful, although you may slowly progress. Every man ought to preach two kinds of sermons: one for direct power on men's minds and hearts, and the other for their broadening in knowledge; but of this last class, less and less in our time, because we have so many other sources of knowledge, and so many other training influences going on in the community.

No man ought to go into the pulpit with the direct kind of sermon without having a definite reason why he selected that subject rather than another, and why he put it in one form rather than another. The old-fashioned way of sermonizing affords us some amusement; but they did a great deal of good with those queer regular old methods of first, second, third, and then the subdivisions. I remember that in my boyhood the moment a man announced his text, I could tell how he would lay it out pretty near as well as he could, because I knew he must lay it out according to certain forms. It is said that now there is so much mannerism that you can tell from a man's sermon whether he came from Princeton, or Andover,

or the New Haven of former days—of course, New Haven nowadays is all changed. There is a certain method which characterises the different schools.

It seems to me that the highest conception of a sermon, is that it is a prescription which a man has made, either for a certain individual, or for a certain class, or for a certain given state of things that he knows to exist in the congregation. It is as much a matter of prescription as the physician's medicine is. For instance, you say, "In my congregation there has been a good deal of affliction, which I think I ought to comfort. Now of all ways of comforting, how shall I do it? Shall I show the hand of God in all his administration? What will that do? That mode of consolation will lift people up into the conception of God; but those that cannot rise so high will fall short of it and not get it. Or, I can show them how afflictions will lift up the soul; and that will have another range. Or, it may be that I will not say a word about that, but strike a blow that exhilarates men and lifts them up, independent of any allusion to troubles; I may strike a chord to awaken the courage of men. What subject can I take which will most successfully sound that chord?" And so you look for your subject. You know what you are after the whole time. It is exactly like the watchmaker, who has opened your watch and discovered that something is wrong. He turns to his bench and pokes around among his tools, but he cannot find what he is after; he looks everywhere for it, and at last, there it is, and he takes and uses it, for it is the only instrument exactly fitted to do just the thing he wanted to do in that watch. It is precisely so in preaching to a congregation. Here are living men to reach; and there is a particular way of doing it that you want to get at. You search for it in the Bible; and you make your sermon to answer the end. It is psychological preaching, drawing from your own intelligence and experience, gradually augmenting, which will make you skilful in the ends you want to effect.

MAN BUILDING, THE PREACHER'S BUSINESS.

I will add only one thing more, for I shall resume this subject; and that is, that I have participated with a great many in one experience. I have been under the penumbra of doubt. I look upon the progress of physical science and see the undermining influences that are going on. I see that probably churches as they are now constituted will not stand, and that a vast amount of what is called technical theology will have to undergo great mutations. I know there are many minds, in the darkness of cloud, who ask, Is there a God? or, Is it a Pantheistic God? or, Is there a revelation? Can there be an inspiration in this world? The whole of this reacts on the community, so that a young man who is thinking about preaching may say to himself, "I will not go into a profession which seems likely to be overthrown before long, where in a few years all my employment will drop out of my hands, scepticism is prevailing to such an extent."

Young gentlemen, I want to tell you my belief upon that point. True preaching is yet to come. Of all the professions for young men to look forward to, I do not know another one that seems to me to have such scope before it in the future as preaching. I mean this. There is one fact that is not going to be overturned by science; and that is the necessity of human development, and the capability there is in man of being opened up and developed. If there is one thing that can be substantiated more clearly than another, it is that the development that Christianity has indicated is right along the line of nature. Men walk from the fleshly up to the spiritual. If there can be one thing shown to be more true than another, it is that Christianity is walking toward spiritual love as the polar star, the grand centre. If there is one thing in this world more worthy of being worked than another, it is the human soul. And if there is one business better worth a man's thought than another, it is a profession that undertakes to educate men along the line of nature and Christianity together and lift them

up from basilar conditions and methods to the coronal heights where understanding, moral sentiment, taste, imagination, and love are intermingled.

That is the business of the preacher. It is not to grind a church. It is not to turn a wheel; to cuff about the controversies of theology. It is a living work, building-work. If you are to be true preachers, you are to be man-builders: and in the days yet to come there is to be no plan so worthy of a man's ambition, as that of building men worthily, that at last you can present them spotless before the throne of God.

QUESTIONS AND ANSWERS.

Now for questions, if you want to ask any.

Q. In keeping an eye upon the congregation, and looking forward to a ministry which may be for years, would you not think best to follow in the general system of thought which we call Calvinistic? Can we pass by the teachings of the schools and construct our own theology? Or shall we have for a back-ground, for a corner-stone, if you please, of all our systems of thought and preaching, that system which is called Calvinistic?

Mr Beecher.—I admire the discretion with which you put that question. If you had asked me whether you ought to follow that system which *is* Calvinism, I should say, No. But if you ask me whether you ought to follow that system which is *called* Calvinism, I say it is very well to follow that; for I have noticed what that which is called Calvinism may be defined to be. For instance, I consider myself Calvinistic, you know; and in this way: I believe what John Calvin would have believed if he had lived in my time and seen things as I see them. My first desire is to know what is true, and then I am very glad if John Calvin agrees with me; but if he don't, so much the worse for him! While I accept the work that God did by him in the interpretation and in the systematisation of truth—and I shall have a good deal to say about Calvinism

and in favour of Calvinism before I get through, in respect to its doctrines and its historic work—yet it seems to me that I have the same Lord Jesus Christ that John Calvin had, the same Paul, the same John, and nothing that hinders me in any way from looking right into their hearts and forming my own idea of what they were and how they felt, just as he did; with the additional advantage that I have in the light of hundreds of years' unfolding of the Christian Church, which he had not; for he constructed his system under the drippings of the old Roman hierarchy. Besides, John Calvin had an inordinate share of intellect and not half his share of heart. Have I answered sufficiently?

Q. If you were requested to preach on Election and Predestination in a church whose members held the old faith on these points, how would you meet that request?

Mr Beecher.—I should preach it as I find it in the New Testament. I should not ask the catechisms, which are helps to those whom they help. I should take it as I find it in the New Testament—that God has a plan in the world; that he works according to laws; and that natural laws are divine decrees. I very frankly admit that those truths can be stated in a way so as to be very offensive and discouraging; but I thankfully believe that they can be stated in another way so as to be the foundation and ground-work of hope and courage. Whatever else you do, don't slam the door of possibility in any man's face. Don't hold up any of the truths of the Gospel in such a way that the man who looks at them shall say it is not possible to be saved. The teaching of Christ and the apostles was that God wanted all men to be saved, and made overtures to them; that there is a possibility of every man's being regenerated by the power of the Holy Ghost. Build up such a spiritual superstructure that every little child shall feel it to be easier to live a Christian life than an ungodly life.

Q. If you went into a neighbourhood where Universalism or Spiritualism prevailed, would you preach against them or pass them by?

Mr Beecher.—I cannot answer that question, it would depend on so many considerations; the first of which might be how far the preacher were himself infected with it. Secondly, what class of the community is infected? If the thinking class, and the influential, three or four families, I might take one course; but if it was only among the ignorant, and those that had no influence upon society, I might take another course. That will be a theme which I shall take up more fully by and by, in speaking of entering a new community; but I am quite willing to answer the question now, for I do not fear to exhaust the subject.

I recollect hearing my father say that when he went to East Hampton and began to preach there, he was surrounded by the influence of French infidelity, and the leading men of that community were infidels. Said he, "I did not undertake to argue with them. I preached one or two great sermons, to show them I had big guns and was not afraid of them; and after that I preached right to their consciences; and the result was that a great revival of religion came up there, and after that I never heard anything about infidelity." One of the most affecting little things came to my knowledge the other day. There was one man in the congregation who was never converted, who never gave up ostensibly his infidelity; although he loved my father very much indeed, yet he never seemed to be brought into the kingdom during his time there. There was one little child, Harriet, born into our family, which after a short time fell asleep. This little baby was the only thing we left behind in moving from the place. So this man, twenty or twenty-five years after father had gone away, said one day to his wife, "I cannot bear to have that little child of Dr Beecher's left there all alone;" and he had the child taken up, and put it in his own ground, where his wife now lies one side and he upon the other, and the little baby snugly gathered in their bosoms there. Such was the effect produced upon his mind by my father's preaching and example; and although he did not outwardly come into the community of the faith, the

impression never wore off, and I should not wonder if he were in Heaven.

Q. If you went into a neighbourhood in which there were petty troubles among families, would you preach against such things?

Mr Beecher—Generally speaking, meddling with families is dangerous business; and as it is dangerous personally, so it is dangerous pulpitly; inasmuch as you would instantly, for the most part, produce sides. Where you preach on one side, the others would say, "There, the minister has fixed you out to-day;" and they would take your sermon and turn it into artillery to throw at each other, backward and forward. No; if you want to cure one malign feeling, recollect that our feelings act, as it were, in poles; that there is an antagonistic feeling. If a child cries, the nurse, who is a better philosopher than many wiser heads, makes the child laugh. She makes up faces, makes herself grotesque; the child struggles against it for a while, but finally bursts out laughing, and that moment the crying and the anger are all gone. Two opposite feelings cannot co-exist. If anger is up, good nature is down. If you want to get anger down, don't try to push it down; that won't do; but go to the other end and pry up good nature.

Q. Going into a small place, where there are few educating influences, would not you preach a fair proportion of educating sermons?

Mr Beecher—Is not the arousing of the revival system an educating one? Is there any education that proceeds so fast as that which takes place under a warm and newly developed moral feeling? Men in the ordinary stage are like robins' eggs in the nest; you cannot feed them. Let the robin sit on them a little while, and by and by there will be nothing but four mouths, and as fast as you put in worms they will gulp them. To educate man in the cold and natural state is just like feeding eggs. Warm them, and give them life, and they will eat.

Q. You speak of presenting the truth as a man thinks it and feels it and lives it himself. Is there a danger connected with

that, of being too egotistical in our preaching, so that when we present a truth as we feel it and think it, they will say, "Here is a man that professes to have a great deal deeper thoughts, and a great deal deeper feelings than we have, and an antagonistic feeling will be roused against us? How can that be overcome?

Mr Beecher—You will never preach so wisely or so well, if you preach continuously, as to guard against all these dangers. You cannot help yourself. If a surgeon were ten times as skilful as he is, and he had to probe a wound, he could not probe it so that it would be a luxury to the patient. If anything is to be cut off, or tied up, or changed radically, changed in such a way that the pride must come down, it will cause pain. It is not easy to take the yoke or the burden of Christ, *in the taking of it;* it is only after you have got your neck accustomed to it that the yoke is easy and the burden is light. No matter how wisely or well you put it, there will be trouble, and it will be just in proportion to the disturbance you make. And the disturbance will be according to the wisdom and the love which you manifest. No man is such a master of his business that he can go into a community and preach, saying to himself, "This is ideally perfect." Your mode of presenting the truth will be imperfect. Your partialisms are full of danger. For instance, if you are a quiet man, you will have a tendency to preach so as not to arouse any feeling. On the other hand, if you are pugnacious and energetic, your sermons will be apt to be full of lances and thrusts. There is a great deal about a man's personality that has got to be educated. If a man is frank, genial, warm-hearted; and if he is going to be a minister, and pulls down his face and says, "Now I must walk with the utmost precision," and he begins to walk just so, and to administer just so, thinking that coldness and sanctity have some peculiar relation to each other, he does violence to his nature. When God made him warm-hearted and gushing, he gave him a power with which to do his work. Take your strongest point and make the

most of it. The modifications and limitations of this will come up for more remark to-morrow afternoon.

Q. Don't you think it is a good plan to preach a variety of sermons, intellectual and emotional?

Mr Beecher—Never two alike, if you can help it. There was a preacher I heard described the other day. I shall not mention his name, for you will all know him. A friend said he felt bound to go and hear him preach, and it reminded him of the way they say they build ships down in Maine. They build them down there by the mile; and when they have an order they cut off so much, and fix up a stern and a bow, and send it. His sermons seemed to have been built by the mile. There seemed to be no earthly reason why he should begin in one place rather than another, or why he should stop in one place rather than another. He could have preached ten hours, if not ordered to stop; and wherever he stopped he was ready to begin again; and so to go on until the judgment day. That kind of iteration is the most hurtful of all things. A man keeps a boarding-house, and the boarders like bacon for breakfast. So he gives them bacon on Monday, and Tuesday, and Wednesday, and Thursday, and Friday, and Saturday, and Sunday, and Monday, and Tuesday, until by and by one of them comes to him and says, "Mr Jacobs, we like bacon pretty well, but lately we have got tired of it; we should like something else." "Well, what will you have?" "Let us have pork and beans." So he gives them pork and beans on Monday, pork and beans on Tuesday, and on Wednesday, and keeps feeding them on pork and beans until they protest again. Now, everybody gets stale on any one thing. Seventeen sermons on the doctrine of retribution as it is found in nature, rather tire a man out. Mrs Stowe said, when she returned from Germany, that she really enjoyed the German church singing until they reached the eighteenth or nineteenth stanza, but she generally got tired then; and it is about so with preaching.

LECTURE II.

QUALIFICATIONS OF THE PREACHER.

ELOQUENCE has been defined, sometimes, as the art of moving men by speech. Preaching has this additional quality, that it is the art of moving men from a lower to a higher life. It is the art of inspiring them toward a nobler manhood.

In thinking about the preparation for the Christian ministry, we are apt to regard the sermon as the chief thing; and certainly, in the whole series of instruments, it does rank highest. But the power of the man, all that he has been doing collaterally, culminates in that. After all, there is a world of encouragement for men that can't preach. If a preacher is a true man, (and a true man spreads out and covers with himself all the time and in all places) he is not a preacher merely while he is in the pulpit; but he is just as much preaching when he is conversing with a little child upon the sidewalk, when he is in a social company, or when he is out on a sportive or pic-nic occasion with his parish. A true minister is a man whose manhood itself is a strong and influential argument with his people. He lives in such relations with God, and in such a genuine sympathy with man, that it is a pleasure to be under the unconscious influence of such a mind. Just as, lying on a couch on a summer's evening, you hear from a neighbouring house the low breathing of an instrument of music, so far away that you can only hear its palpitation, but cannot discern the exact tune that is played, and are soothed by it, and drawn nearer to hear more; so the true man, the true Christian minister, is himself so inspiring, so musical, there is so much of the divine element in him, rendered home-like by incarnation with his disposition, brought down to the level of man's understanding, that wherever he goes, little children want to see him, plain people want to be with him; everybody says when he comes, "Good;" and everybody says

when he goes away, "I wish he had staid longer;" all who come in contact with him are inclined to live a better life. Manhood is the best sermon. It is good to fill the mind with the goodness and sweetness of the thing itself to which you would fain draw them. "Go preach" was no more authoritative than "Let your light so shine that men seeing your good work shall glorify your Father."

There is no form of preaching that can afford to dispense with the preacher's moral beauty. He may be as homely as you please, personally; as awkward as you please, but you will find in the true preacher somewhere an element of beauty; for God works always toward beauty, which is one sign of perfection, so that beauty, though not an essential element, is still a sign and token of the higher forms of creation.

I endeavoured to impress you yesterday with the idea that preaching is the exertion of the living force of men upon living men for the sake of developing in them a higher manhood. I say a higher manhood rather than a higher life, because I do not wish to separate a Christian life as something distinct from the movement of the whole being. Men are not like musical organs of many stops, one of which is Religion, as something separable and distinct from the rest of their nature. Religion is harmonized human nature. It includes every element which manhood includes. It is wholesomeness of soul. It is manhood, on a higher plane. It includes the physical, the social, the intellectual, the æsthetic, the moral, the spiritual. The whole man working in harmony with the laws of his condition, —that is the New Testament idea of a Christian man. And that which we undertake to do by preaching, whether in its technical or special form, of the delivery of a sermon, or in its collateral and more diffusible form by social intercourse is, to mould and shape men into a nobler manhood, Jesus Christ being the highest ideal and exemplar. Our ministry is effectual in proportion as we do that, and deficient in the proportion in which we fail to do it.

SHOW-SERMONS.

A good many young men, beginning to preach, feel that they don't know what to do. They naturally fall back upon their note-books upon the development of some system of truth. They undertake to present to their people topic after topic based upon great Gospel themes. And of course they can do no better than that in the beginning. Still, that is rather preparing to preach than preaching. It is like a man who is practising with his rifle at a target that he does not see, who hits by accident if he hits, rather than by deliberate aim. You cannot expect a man to do better until he has learned. It is no easy thing for one to be in such familiar possession of the great moral truths revealed in the Bible, and in such familiar knowledge of men's natures and dispositions, that he can take of the one and fit it to the other almost by intuition. But Intuition is only a name for Superior Habit.

No one should be discouraged in the beginning of his ministry, therefore, if he finds himself running short of subjects; preaching a great deal and accomplishing but very little; if he finds that he has comparatively a light hold upon truths, and that he cannot by these truths grapple men effectually. Every one has an ideal in his mind. He thinks of Whitefield, and of Jonathan Edwards, with the man pulling at his coat-tails and trying to stop that terrible burst of statement and denunciation that was crushing the congregation. Every young man who is aspiring wants to do great things, and to preach great sermons. Great sermons, young gentlemen, ninety-nine times in a hundred, are nuisances. They are like steeples without any bells in them; things stuck up high in the air, serving for ornament, attracting observation, but sheltering nobody, warning nobody, helping nobody. It is not these great sermons that any man should propose to himself as models. Of course, if now and then, in legitimate, honest and manly work, you are in the mood, and are brought into a state of excitement of which a great sermon is the result, preach it,

and don't be afraid. But great sermons will come of themselves, when they are worth anything. Don't seek them; for that of itself is almost enough to destroy their value.

I do not say this for the purpose of abating one particle of your studiousness, or the earnestness with which you labour. I do not undertake to say that there may not be some indulgence at times in that direction; that is to say, if you have written a sermon that has done good, it may do good again. But I do say that, generally speaking, show-sermons are the temptation of the devil. They do not lie in the plane of common, true, Christian, ministerial work. They are not natural to a man whose heart is moved with genuine sympathy for man, and who is inspired in that sympathy by the fire of the Spirit of God. There is a false greatness in sermons as well as in men. Vanity, Ambition, Pedantry, are demons that love to clothe themselves in rhetorical garments, like angels of light!

SYMPATHY WITH MEN.

In speaking of bringing to bear upon men a living force for their exaltation in the spiritual life, I want to call your attention to the very natural substitutes that men take for this. I know men of great learning—I could mention their names and you would recognize them as men of great ability in their pastoral lives, men of the greatest breadth of thought, and really and interiorly men of profound emotion; but their ministry has never been very fruitful; that is, they have never moved either the multitudes, or, very largely, the individuals, of the community where they have been. I have thought I saw the reason of it in this; that their sympathy ran almost exclusively toward God. They were on God's side altogether. They were always vindicating God. They were upholding the Divine government. And they produced, if I may say so, the feeling that they were God's attorneys, that they were special pleaders on that side. I would not say that a man should not be in sympathy with God, but it should be remembered that God himself is in sympathy with sinful and erring men; that he

broke down all the brilliance and glory of the heavenly estate that he might mingle himself among them; and no preacher is the true agent of God, or really takes sides with God, who does not sympathise with men, but who simply holds up the majesty and sternness and power and glory of the Divine government.

I have seen men who all the while produced the impression, God—God—God; there was nothing in them that breathed of gentleness, sweetness, or sympathy—the very things that characterised Christ, and which were in him the interpretation of the real interior Godhead; those things were absent from their ministry; and if you will not misunderstand it, I would say that they failed because they had too exclusive a sympathy with God.

Then I have seen another class of men who were so constructed and educated that they had an intense sympathy with ideas, with organised thought, religious system, or philosophy; who studied profoundly, who constructed ably, who had much that was instructive in their work. But after all, while everybody felt the power of their sermons, almost nobody was moved or changed by them. And I have seen ministers with not one quarter this equipment really lift and inspire a congregation, producing an effect which, with a proper following up, might have been permanently crystallized into life and disposition.

There should be in you a strong sympathy with the intellectual elements of the ministry; but it should never overlie, and certainly should not absorb or impede, the more legitimate sympathy you are to have with men themselves. Reflect for one single moment what must have been the state of mind of the man who wrote such a thing as this—

"For I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ."

Paul was intensely proud, sensitive as a thermometer to heat; and you will see that under all the sweetness, the efflo-

rescence of the Christian life, there is still the principle of egotism—

"For I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake; but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day."

You will recollect other passages in which he said that to the Jew he became a Jew, that he might win Jews; and to those without law, as without law, that he might bring them all to God. There never was such a manifestation of the willowiness of a man of absolute steel in disposition. He was one of stern personal identity; and yet, by the love of Christ, and by the sympathy he had with men, he said—or would have said, had he spoken in modern English—"I know how to fit myself to every sinuosity and nugacity of every single disposition with which I have to deal. You cannot find me a man so deep or so high, so blunt or so sharp, but I would take the shape of that man's disposition, in order to come into sympathy with him, if by so doing I could lift him to a higher and nobler plane of life."

When I see men standing in the royalty of ordination, who have been made golden candlesticks of grace, who feel what is called "the dignity of their profession," and move up and down in life, neatly receiving the praise and deference of everybody round about them, and requesting men who pass to look upon God's ordained ministers, I think by contrast of Paul, with that diffusiveness that he gave himself, that universal adaptation of himself—who *mothered* everybody, wherever he went. There is not a thing so menial in the kitchen,

there is not a thing so distasteful in the nursery, there is not a thing so offensive to every taste, that the mother does not say, over her sick child, "Now let me do it; should the child die, it would be a grief to think that anybody did those things but me." The mother makes haste to do those most offensive things for her darling child, because she loves it. And so the true man has that vital sympathy with men, that there is nothing that he would not become or do, if by so doing he could get hold of them and make better men of them, that, as Paul says, he may present them faultless before God.

PERSONAL CHARACTER OF THE PREACHER.

Your work, therefore, as a Christian minister, let me say as the first point I want to make this afternoon, in addition to what I said yesterday, requires that you should first of all see to the elevation of character of the man that preaches. He it is who ought to blossom. You cannot become a good minister simply by being expert in theology; you cannot without either. Theology must be practically or technically learned; but you cannot be a true preacher with this equipment alone. A dictionary is not literature, though there is no literature without the contents of the dictionary in it. You have got yourself to bring up to the ideal of the New Testament. A part of your preparation for the Christian ministry consists in such a ripening of your disposition that you yourselves shall be exemplars of what you preach. And by an exemplar I do not mean simply that you must be a man who does not cheat his neighbour, or who unites in himself all the scrupulosities of the neighbourhood; but a minister ought to be entirely, inside and out, a pattern man; not a pattern man in abstention, but a man of grace, generosity, magnanimity, peaceableness, sweetness, though of high spirit, and self-defensory power when required; a man who is broad, and wide, and full of precious contents. You must come up to a much higher level than common manhood, if you mean to be a preacher. You are not to be a needle to carry a thin thread, and sew up

old rags all your life long. That is not the thing to which you are called. You are called to be men of such nobleness, and largeness, and gentleness, so Pauline, and so Christ-like, that in all your intercourse with the little children and with the young people of your charge, you shall produce a feeling that they would rather be with the minister than any gentleman in the state—always fresh, always various, always intent on the well-being of others, well understanding them and their pleasures and sympathies, promoting enjoyment, promoting instruction, promoting all that is noble in its noblest form and purest Christ-likeness—that is what it is your business to be.

Now, with that disposition and tendency well established in yourselves, and with sympathy established between yourselves and your parishioners, my young friends, you will never lack for sermons. If your sermons are the reproductions simply of systematic theology, you will lack for them—thank God! You may have sermons on theology, on technical theology; do not suppose that I am undervaluing them. I am only undervaluing the idolatry of them. By theology I understand simply the philosophy of religion—accurate thinking, systematic, articulated thinking; and that I believe in.

But this I say, that there is no theology in the world that is anything more than an instrument. It is a mere tool to work with, an artillery to fight with. Sermons are mere tools; and the business that you have in hand is not making sermons, or preaching sermons—it is *saving men.* Let this come up before you so frequently that it shall never be forgotten, that none of these things should gain ascendancy over this prime controlling element of your lives, that you are to save men.

And the first thing you have to do is to present to them what you want them to be. That is, if you are to preach to them faith, the best definition you can give of faith is to exercise it. If you wish to teach them the nature of sympathy, take them by the hand. Talk with the young men, and let them get acquainted with you; and they will soon find out what sympathy means. If you would explain what true benevolence

is, be yourselves before them that which you want them to understand and imitate. What does the apostle tell us? "Ye are our epistles, known and read of all men," said Paul; and he could say it, and so could the whole primitive church, and so can we yet to-day. If it were a good thing to do, I could pick out to-day the examples, and say, "This is what I mean by zeal tempered with prudence; that is what I mean by the sweet forbearance of love; if you would see what disinterested kindness is, see there;" and the rest would all say, "Amen." That is certainly the law of the pew, and what is the law of the pew ought to be the law of the pulpit.

Christian ministers are to be, not men that pray four times a day, and wear black coats and white cravats, and walk with the consciousness that the whole universe is looking upon them. A minister is a live man. He is a large-hearted man. If anywhere else he is deficient, he cannot be deficient in heart.

Some one asked me yesterday, What was to be regarded as a proper call to the ministry? I reply, the possession of those qualities which make a good minister—good sense, good nature, good health, and downright moral earnestness. It is signally true, however, in this matter, "that many are called but few are chosen." We need more manhood and less professionalism. Scholarship is good for little that does not enrich manhood. It is the man that is in you that preaches. When God calls he begins early, and calls through your parents. "Before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations." Be sure that it is *you* that is called. It is evident that in many cases some one else was meant when certain persons heard a call. When God calls very loud at the time you are born, standing at the door of life, and says, "Quarter of a man, come forth!" that man is not for the ministry. "Half a man, come forth!" no; that will not do for a preacher. "Whole man, come!" that is *you*. The man must be a man, and a full man, that is going to be a true Christian minister, and especially in those things

which are furthest removed from selfishness and the nearest in alliance with true divine love.

FERTILITY IN SUBJECTS.

Sympathy with your people, insight of their condition, a study of the moral remedies, this will give endless diversity and fertility to your subjects for sermons. He that preaches out of a system of theology soon runs his round and returns on his track. He that preaches out of a sympathy with living men, will sooner exhaust the ocean, or the clouds, of water, than his pulpit of material. It is true that subjects must be studied, that principles must be traced, that facts must be collected and arranged, that books must be studied, that systems must be understood. But all this is far back of preaching. It is general preparation. Out of the stores thus accumulated one must select for sermons, on the principle that a physician selects remedies for the sick, or stewards provide food for the household, with an eye on the person to be treated. The wants of your people must set back into the sermon, and give to it depth, direction, and current. Preaching is sometimes word-brooding, sometimes it is a flash of light to those in darkness, sometimes a basket of golden fruit to the hungry, a cordial to the comfortless—all to all—just as Christ is All *in* All! You will very soon come, in your parish life, to the habit of thinking more about your people and what you shall do for them than about your sermons and what you shall talk about. That is a good sign. Just as soon as you find yourself thinking, on Monday or Tuesday, "Now, here are these persons, or this class"—you run over your list and study your people—"what shall I do for them?" you will get some idea what you need to do. Sometimes it is to call men from their sins; sometimes to repress the malign; sometimes to encourage hope in the faint-hearted; sometimes to instruct the understanding; sometimes to broaden men's knowledge, and move them off of their prejudices. There are a thousand things to do.

A preacher is a carpenter, building a house. You ought to know, as the house goes up, what you shall do next. Or, if it be built, and you are to furnish the house, you are to determine what is to be its furniture and how distributed. You will know that this room is not lighted, or that room is not warmed. Wherever you go among your people, you will, to use the mercantile figure, "be taking account of stock." That will suggest an endless number of subjects, and these subjects will turn you back to the New Testament to see what you can find there; and that will send you back to Nature, where you will see what is in God's other great revelation.

In this way you will grow fertile. You will not be troubled in looking for subjects on which to write sermons; your only trouble will be to find opportunities for delivering sermons. I know that some men are more fertile than others; but a sympathetic study of human life is a remedy for uniform theology.

STYLE.

The effect of this notion of preaching—preaching from sympathy with living men rather than from sympathy with any particular system of thought—upon the preacher's style will be very great. I have often heard ministers in private conversation, and said to myself, "Would to God you would do so in the pulpit!" But the moment they are in the pulpit they fall into their scholastic, artificial style, which runs through the whole ministerial life. A man will talk to you naturally, and say, "I *do* wish you would come down to-night; the young people had the promise of your coming, and why won't you come?"—sweet, natural, pleading, persuasive. Yet he will go into the desk, where prayer is to be made in a persuasive tone, and he will begin addressing the Lord with a drawling, whining falsetto in voice, and a worse falsetto in morals. He has thrown himself out of his proper self into a ministerial self—a very different thing! A man will stop you in the street and discourse with you there, and be just as limber and affable in his sentences, just as curt, and direct, and crisp, and simple, in conversational

vernacular as any one; and yet in the pulpit, two-thirds of what he has to say will be Latin periphrases woven together; three members on one side of the sentence-pivot, balanced by three members on the other, and that recurring all the time. The style is false to everything but books. It may be all in sympathy with them; but no man in earnest, talking to his fellow men with a purpose, falls into that artificial style. The man who preaches from the heart to the heart can hardly help preaching so that there shall be a naturalness in his style, and that will be the best style for him. I have known men who would be excellent ministers, if it were not, first, for their lives; secondly, for their theology; and thirdly, for their style.

QUALIFICATIONS FOR THE PROFESSION.

One other point. I was asked yesterday if I would say a few words as to the call. I have already indicated a word as to the call for the ministry. Practically, a call acts in this way. Young men are sometimes brought up to it, as I was. I never had any choice about it. My father had eight sons. Only two of them ever tried to get away from preaching; and they did not succeed. The other six went right into the ministry, just as naturally as they went into manhood. Therefore, as far as personal experience is concerned, I have nothing to say.

I have observed, however, in classes in college, and elsewhere, that where young men have not been brought up to believe all through their childhood that they were to be ministers, they generally have the question brought to their minds in some serious mood, whether they ought to go into the law, or into medicine, or to be civil engineers, or whether they ought to go into the ministry. They think about it a good while, and at last it is borne in upon them, without any special reason, that they had better preach; and they resolve to do it. These are young men who ordinarily cannot form judgments deliberately. When you look beyond this number, what are some of the elements that fit a man for the life of a true Christian minister?

I say, first, the peacher ought to be a man who is *fruitful in moral ideas*, that has a genius for them, as distinguished from every other kind of ideas. We know what it is to have a genius for arithmetical or mathematical ideas, for musical ideas, or for æsthetic or art ideas. A tendency in the direction of moral ideas, whether developed or susceptible of being developed, is a prime quality.

A second quality fitting a man for the Christian ministry, is the *power of moving men*. If a man is cold and unsympathetic, perhaps he may be able to make himself over; but if he cannot, he had better not go into the ministry. It will be a hard task for such a one. But a man that has quick sympathy, apprehensiveness of men, intuition of human nature, has eminent qualifications for a minister. Every merchant who is a true merchant, has to know how to deal with his customers. The moment they come into the store he reads them. A good jury lawyer must have the same aptitude. We are all the time obliged to use these qualities, the knowledge of men, the power of managing men. A real master of men, when one draws near to him, forms a judgment of the new comer just as instinctively and as quickly as of a locomotive or a horse. (Do you ever see a fine horse go by and not take his points? Then your education has been neglected.) A minister that walks down a whole street and sees nobody, who only looks inside of himself, is but half a minister. Self-absorption is permissible once in a while; but the aptitude to deal with men, to incite the springs of human thought and feeling, the knowledge of how to move men, that is to be maintained in power only by incessant practice and observation; but if you have that in connection with the genius for moral ideas, you have two qualifications.

A third qualification is what I may call *living by faith*, the sense of the infinite and the invisible; the sense of something else besides what we see with the physical eyes; the sense of God, of eternity, and of heaven. If I were asked what had been in my own ministry the unseen source of more help and

more power than anything else, I should say that my mother gave to me a temperament that enabled me to see the unseeable and to know the unknowable, to realize things not created as if they were, and oftentimes far more than if they were, present to my outward senses. The rain comes out of the great ether above. You see nothing of it to-night, though it is there, and descends to-morrow on the grass and the flowers; so out of the invisible realm of the spirit within which you are living under the crystalline dome of eternity, populous with love, and law, and truth, you will have a sense of the vastness and magnitude of the sphere in which you are working, which will descend upon your life with fructifying power.

Another thing: You should have good health; and a fair portion of common sense, which is the only quality that I think never is increased by education; that is born in a man;—or if it is not, that is the end. But if you have good sense and good vigorous health, and withal are of a good social disposition, you have the qualifications out of which a minister can be fashioned.

There is one thing more. I do not think that any man has a right to become a Christian minister, who is not willing and thankful to be the least of all God's servants, and to labour in the humblest sphere. If you would come into the Christian ministry, hoping to preach such a sermon as Robert Hall would have preached, you are not fit to come in at all. If you have a deep sense of the sweetness of the service of Christ, if the blood of the redemption is really in your heart, and in your blood; if you have tasted what gratitude means, and what love means, and if Heaven is such a reality to you that all that lies between youth and manhood is but a step toward Heaven; if you think that the saving of a single soul would be worth the work of your whole life, you have a call, and a very loud call. A call to the ministry is along the line of humility, and love, and sympathy, and good sense, and natural aspirations toward God.

I recollect when I returned from the first revival in which

I ever worked. I had been at Indianapolis between one and two years, and there had been no revival, (and I had never been in one since I was a boy). I went out, on Brother Jewett's call, from Indianapolis to Terre Haute; and I worked there three weeks in a revival, until my heart was on fire; and it rained a stream of prayer all the way home from Terre Haute to Indianapolis. It was like an Aurora Borealis, I have no doubt, ray upon ray, for that whole distance, if angels could have seen it. I was in that feeling all the way—"Lord, slay me if thou wilt; but I will be slain or will have life and salvation among my people." On Sunday I gave notice that I would preach every night that week. We had a dingy lecture-room in my church that would hold about two hundred people. I preached Monday night, and we had a storm; Tuesday night it rained again, and when I called upon any who were awakened to remain, no one stayed; and I said, "It makes no difference; if the Lord wishes it to be so, I do." On Wednesday night I preached again, with more power, and called for inquirers at the close; one poor little thin servant girl stopped! She smelt of the kitchen and looked kitchen all over. When I dismissed the congregation, my first feeling, I know, as I went toward her, was one of disappointment. I said to myself that after so much work it was too bad. It was just a glance, an arrow which the devil shot at me, but which went past. The next minute I had an overwhelming revulsion in my soul; and I said to myself, "If God pleases, I will work for the poorest of his creatures. I will work for the heart of a vagabond, if I am permitted to do it, and bring him to Christ Jesus." I felt it; and I thanked God that night for that girl's staying. He paid me the next night, for two of my sweetest children —not my own, but they were like my own to me—stopped on the next night, and after that, the work went on.

If, therefore, you feel willing to work for Christ's sake, for the sake of eternity, for the love that you have for the intrinsic sweetness of the work of the ministry, the moulding of men and making them better, and helping them upward; if this is

itself sweet and pleasant to you; if you are moved to do it in low places, without renown, and are willing to take your crown hereafter for it, you are called, and there is no doubt about it. But if you want only this: To be very eloquent men, and to watch the eloquence of others; or if you want to have a big church, with a big salary behind it, and if that is your call to the ministry, stay away. You may be called, but it was not the Lord that called you; it was the Devil.

Don't come from pride, but come from a love for the work, and then, let me tell you your work will be music. I hear ministers talk about their cares and their burdens. There are cares and burdens, but no more than there are discords in Beethoven's symphonies; and your work will be as sweet and as musical as his symphonies are. Working for men! There is nothing so congenial. It is the only business on earth that I know of, excepting the mother's business, that is clean all the way through, because it is using superior faculties, superior knowledge, not to take advantage of men, but to lift them up and cleanse them, to mould them, to fashion them, to give them life, that you may present them before God.

I am done, unless you wish to ask questions. I am open to-day and every day for them.

QUESTIONS AND ANSWERS.

Q. How shall one get the power of adaptation of one's self to others, and how shall he increase it?

Mr Beecher—If you were taking drawing lessons, and attempting to portray the human face, but with so little success as to make it very doubtful what you were trying to do; and if you should look up to your teacher and say to him, "How shall I increase my ability to draw faces?" what would he say to you? "Practice—practice—that will do it." Preaching is in one sense an art; not in the ignoble sense. It is a thing to be learned, both in general principles and in practical details. It is learned by some, as every trade is, much more

easily than by others. It is learned by continuous trying and practising. A young minister ought not to be discouraged if he works three or four years in a parish before he really begins to get the control of things.

Q. Is it a good way to learn to move men by learning to move children?

Mr Beecher—Yes; any way; not merely with children but with everybody else. You are all of you in society. You have class-mates, room-mates. You can begin practising a good deal of the ministry now. Suppose, in a thing in which you have been accustomed to make your room-mate give up to you, after this you give up to him. Suppose you take some of the familiar Scriptural texts, "Look not every man on his own things, but every man also on the things of another;" "In honour preferring one another;" test yourselves by that. See if you can in all cases give up, one to another; give those around you the advantage of every opening, and hold yourselves back. Try all these tests. These are admirable principles; and if you do not learn adaptation by practising the Christian virtues, then I am mistaken. What is *minister?* It is *servant;* serving men in love is ministering.

Q. What is the occasion of the tendency toward short pastorates in the congregation?

Mr Beecher—Largely, I think, the divine mercy toward the parish. I do not mean by that that I consider a short pastorate a desirable thing, provided the conditions of long pastorates are complied with; but if a man has only a little in him, and is not going to have any more, I think his removal is a great mercy to his parish. When the cup is empty, it would better be removed and another one filled and brought in its place. Where one has breadth; where he will give himself to the work of the ministry, in public and in his study both; if the study and the street work into each other all the way, he has a true ministry, and he has that in him which will last. A long pastorate has some advantages that cannot be overestimated. But shallow men, who are sometimes called broad

men, ought to have short pastorates. If you take the Erie Canal, and without increasing the amount of water, remove one bank to a distance of half a mile, you will broaden it very much, but you will have perhaps only a quarter of an inch depth of water. A great many men spread themselves out, and broaden, in that way, and grow shallower and shallower. Such men soon evaporate.

Q. Some of us expect to spend several months this summer in preaching. Would you encourage us to preach in the revival style the very first thing, and keep on right through?

Mr Beecher—If you mean by the revival style, that which is addressed exclusively to the feelings, I should say no, not in all cases. You may be thrown among a set of mountain men, where your preaching will be a great deal more out of the pulpit than in it. Paul, you know, wove tent-cloth; and I have no doubt that when he sat down with the common people and worked with them, he was preparing to preach to them. The first thing you want in a neighbourhood is to get *en rapport* with the people. You want to get their confidence, to induce them to listen to you. It is a part of the intuition of a true preacher to know how to get at men. He looks at a man as Hobbs looked at a lock, who always asked himself—"How can I pick it?"

When I see a man I instinctively divide him up, and ask myself, How much has he of the animal, how much of the spiritual, and how much of the intellectual? And what is his intellect, perceptive or reflective? Is he ideal, or apathetic, or literal? And I instinctively adapt myself to him.

There is no mystery about this; it is simple enough. You all adapt yourselves in just that way. You never treat an ox in any other way than as an ox. You never treat it as if it were a horse. But that same process by which you adapt yourself unconsciously to the more apparent and superficial aspects of nature, can be carried further; you can adapt yourself to the disposition of another, and know how to take him, where to take him, what will offend, and what will not offend.

Q. How would you influence a contrary man who strayed away from church for a month?

Mr Beecher—Very likely you laboured with him too long. There are a great many ways.

There is no one way of working upon men. You must try them. In fact, you have got to try men as you try fish. You put on one fly, and when you cast, the trout don't rise. You whip it hither and thither a little while and try it. Perhaps it is the wrong time of day. You change the fly and try again. You come another hour of day; and if he won't rise, you come to-morrow and try again, and by and by you will catch him; but very likely it will be by what you do not look for at all, and he will bite, and you hook him unexpectedly. You are not to suppose you can bring men down as you would go into the woods to fell a tree. Some men require a good deal of diplomacy and management, and it takes a good deal of time. How long was it before the Lord himself managed you? How long God's providence waits for us! Many are the influences brought to bear upon us before we are subdued. You must not be in a hurry, or impatient. You have not lost a man because he doesn't take the truth the first time.

LECTURE III.

THE PERSONAL ELEMENT IN ORATORY.

I SHALL talk to you to-day on the general subject of *Personalism*, as affecting your success in reaching men with the truth,—including various modes of bringing *yourselves* to bear on others, from the pulpit, and the helps and hindrances in doing so, both on the mental and spiritual side, and on the physical or material side.

No man ever preaches all the time thinking of producing specific effects, without very soon being made conscious that men are so different that no preaching will be continuously effectual which is not endlessly various; and that not for the sake of arresting attention, but because all men do not take in moral teaching by the same sides of their minds. I remember when it was the custom, and it was supposed a proper thing to do, for ministers to hold up a regular system of moral truth, sermon by sermon, and chapter by chapter, until the received average views of the day had been spread out before the congregation; and then, it was hoped that a Divine Sovereignty would apply these truths to men's hearts. Experience ought to have shown them that there is a class of hearers in every intelligent American community that will never be led, except through their reason. They will require that the path be laid down for them, and that they see it before they follow. They will not be content to receive the truth in any other mode than by the idea-form. If they cannot get it in one place they will go to another; and if still they cannot find it, they will go nowhere. Yet, if you shape your preaching, as often literary men in the pulpit are accustomed to do, to the distinctively intellectual men in the community, you will very soon fill them full and starve the rest of your congregation; because, right along side of them, there are natures just as noble as theirs, but not accustomed to receive their food

through the mouth of reason, except in an incidental and indirect way. We all use our reason, more or less, in all processes; but then there are a great many persons who want the truth presented in emotive forms.

DIFFERENT CLASSES OF HEARERS.

The hard reasoner says, "No tears for me; don't colour your preaching; I want it pure as the beams of light, and as transparent; and the calmer and more inexorably logical its propositions, and the more mathematical its proof, the better I like it." But there are in any community probably six to one who will watch for the emotional and impassioned part of the sermon, saying, "That is the preaching I want; I can understand what I feel." They are fed by their hearts. They have as much right to be fed by their hearts as the others have to be fed by their reason.

You should strive, in setting the table in your church, wherever you may be, to do as the hotel proprietor does. He never says to himself, "What dish do I like best?—that will I put on the table;" or, "What dishes do Lawyer A, and Physician B, like best?" He spreads his table for the benefit of the community at large—something for everybody; and he does wisely. The man who means to catch men, and to catch all of them, must prepare bait for those that bite purely by the understanding, and just as much bait for those that bite largely by their emotions. But there is another class. I recollect my dear old father talking about persons that worshipped God in clouds and saw the hand of God in beauty. He would say, "It is all moonshine, my son, with no doctrine, nor edification, nor sanctity in it at all, and I despise it." I never knew my father to look at a landscape in his life, unless he saw pigeons or squirrels in it. I have seen him watch the stream, but it was, invariably, to know if there were pickerel or trout in it. He was a hunter every inch; but I never could discern that he had an æsthetic element in him, so far as relates to pure beauty. Sublimity he felt. Whoever was grand he appreciated very

keenly. I do not think that he ever looked at one building in his life, except the Girard College. When he came suddenly upon it, and it opened up to him, he looked up and admired it; and I always marvelled at that, as a little instance of grace in him.

That is laughable to you, I have no doubt, and since these addresses are the most familiar of all talks, I will give you a little more of my amusing experience with him at home. When he became an old man he lived six months in my family, and became during that time much interested in the pictures hanging on the walls of the house. One which particularly attracted his attention, and with which he was greatly pleased, represented a beautiful lake, with hunters ensconced behind trees shooting at ducks on the lake. He would look at that picture every day, and I, not thinking of the sportsmen, but only of the beautiful landscape, said to myself, "Well, it is good to see him breaking from the spell of some of his old ideas, and, now that he has become old, to see these fine gifts growing and coming out, to behold him ripening into the æsthetic element in this way." One day I stood behind him, as he was looking at the picture, unconscious of my presence. Said he, "He must have hit one, two, three—and, I *guess*, four!"

Now, it is not strange that a person should, under such circumstances, having no power of the beautiful in his nature, laugh to scorn the idea that beauty could ever lead a man to God, or bring him within the influence of the Lord Jesus Christ, incline him to climb from a selfish to a spiritual life; but, I tell you there is a mouth that requires to be fed by the æsthetic element.

It is not a vain thing to hear men say that they feel more like worshipping in music than any other thing. The best organist in America for extemporaneous music is Mr John Zundel. When he was converted, and came into the church, he said to me one morning, "It seems that everything in the world is new. Last night I prayed just as you do." I asked him what he meant, and he said, "I do not speak my

prayers?" "Well," said I, "how do you pray?" 'On the piano always," said he. That was true. He would sit down at his piano, when in a worshipping mood, shut his eyes and pray with his fingers I did not wonder at it when I heard his music.

During the time I was in Europe, it was a revelation to me, when I entered the first gallery of any magnitude, I was deeply affected. It was at the Luxemburg. I had never imagined such a wealth of glory. The sense of exhilaration was so transcendent that I felt as if I could not stay in the body. I was filled with that super-sensitiveness of supernal feeling which is true worship; and I never seemed to myself so near the gate of Heaven. I never felt capable of so nearly understanding my Master; never in all my life was I conscious of such an earnestness to do his work, and to do it better than I did, as while under the all-pervading influence of that gallery of beauty.

I find a great many persons who say, I do not much enjoy going to church, but if I am permitted to wander out into the fields, along the fringes of the forests, and to hear the birds sing, to watch the cattle and to look at the shadows on the hills, I am sure it makes me a better man." Some others, like my dear old father, would say, "That is all moonshine, there is nothing in it, no thought, no truth, and no doctrine of edification." But there is truth in it. There are minds that open to spiritual things through that side of their nature more readily and easily than through any other This should be recognized.

Then there is another class. There are a great many persons who are super-sensitive on the subject of imagination, and they never really receive anything as true, until the fact or principle is, as it were, enveloped in a little haze. They need the mystic element. They do not want sharp outlines. There is something in mystery which is attractive to them. And yet some preachers insist that truth should be set before all men in its most accurate and exact form. You might just as well

attempt to reduce the clouds to triangles and circles in order to mathematically demonstrate their beauty to the eye of an artist.

HOW TO MEET DIFFERING MINDS.

Now, in order to reach and help all these varying phases of your congregation, you must take human nature as you find it, in its broad range. Understand this, that the same law which led the apostle to make himself a Greek to the Greeks and a Jew to the Jews, and to put himself under the law of those who were under the law; and that same everlasting good-sense of conformity in these things, for the sake of taking hold of men where they can be reached, and lifting them up, requires you to study human nature as it is, and not as people tell you it ought to be. If a man can be saved by pure intellectual preaching, let him have it. If others require a predominance of emotion, provide that for them. If by others the truth is taken more easily through the imagination, give it to them in the form of imagination. If there are still others who demand it in the form of facts and rules, see that they have it in that form. Take men as it has pleased God to make them; and let your preaching, so far as concerns the election of material, and the mode and method by which you are presenting the truth, follow the wants of the persons themselves, and not simply the measure of your own minds.

AN EASY DANGER.

Too often men find a certain facility in themselves in single directions, and they confine their preaching to that particular line, the consequence is, their congregations are very soon classified. One sort of a preacher gets one sort of people, and another sort gets another sort of people, instead of all churches having some of every kind of mind in them. They become segregated and arranged according to ministers. That is very bad for the churches. It is a good thing for a village that it has but one church for all the people; where the rich and poor,

the cultured and the unlettered, have to come together, and learn to bear with each other. This is a part of that discipline and attrition which smooths and polishes men, and makes them better, if there is grace to do it. But in the cities, you will find that churches are classified; and, in the city of New York, I can point out to you many churches in which the great body are people of wealth, of culture, and of refinement; and the pulpit is invariably high-toned, perfectly pure in language, clear and methodical in discourse, always proper,—so proper, in fact, that it is almost dead for want of life, for want of side branches, for want of adaptation and conformity to human nature as it is. It is under such circumstances, where a man follows a single groove in himself or in his congregation, and does it because he learns to work easier so year by year,—and it is really on that account,—that preaching becomes narrowed down and very soon wears out.

It has been asked here, why pastors change so often. Preachers are too apt to set the truth before their congregations in one way only,—whatever one they find they have the greatest facility for; and that is like playing on one chord—men get tired of the monotony. Whereas, preaching should be directed to every element of human nature that God has implanted in us—to the imaginative, to the highly spiritual, to the moral, to that phase of the intellectual that works up and toward the invisible, and to the intellectual that works down to the material and tangible

He is a great man, who can play upon the human soul! We think him a great artist who can play on an organ with sixty stops, combining them infinitely, and drawing out harmony and melody, marching them through with grand thought, to the end of the symphony; that indicates a master, we think. It does; but what organ that man ever built does not shrink in comparison with the one that God built, and called Man? Where you have before you a whole congregation or a whole community, and all their wants and needs are known, and you are trying to draw out of them a higher and

nobler life, what an instrument you have to play upon, and what a power it is when you have learned it, and have the touch by which you can play so as to control its entire range and compass! There is nothing more sublime in this world than a man set upon lifting his fellow-men up toward Heaven, and able to do it. There are no sensations in this world comparable with those which one has whose whole soul is aglow, waking into the consciousness of this power. It is the Divine power, and it is all working up toward the invisible and the spiritual. There is no ecstasy like it.

DEMANDS OF VARIETY UPON THE PREACHER.

There is another question which I have barely hinted at; and that is, in attempting to address the truth in different forms to men, so as to meet the wants of a whole community, must not a man be universal like Shakespeare? How can you expect men, taking them as they are, to do this?

My reasoning is thus: It is not to be supposed that men will do it in perfection, that they will do it at once, or that they will more than approximate to the ideal. I shall have occasion to repeat, every time I speak to you, this thing—you have got to *learn your business.* It will take years and years before you are expert preachers. Let nobody puff you up by saying you are able preachers, because you can preach three or four good sermons. You have got two or three tunes; that is all. You are not practiced workmen until you understand human nature, and know how to touch it with the Divine truth; until you comprehend the Divine truth in so many of its bearings upon the human soul that you can work with tolerable facility from the truth that is in Jesus to that which is in man; and, quite as often, can reverse the process. That is the study. You have not begun your education yet. You are but getting ready to study when you begin to preach. If you preach for five years and find that your work is slow, and much of it obscure, and does not produce the results aimed at, do not be discouraged. The work is so great that you

need not be ashamed, after working for years, to find that you are still an apprentice and not a journeyman.

HOW TO USE ONE'S OWN SPECIAL FORCES.

The question, then, comes up, How far shall a man conform to the strong tendencies of his own nature?

One man is himself very imaginative, and not a reasoner; or, he finds himself possessed of a judicial mind, calm, clear, but not enthusiastic; while another finds himself an artist, as it were, with a mind expansive and sensitive, seeing everything iridescent, in all colours. Can these men change their own endowments? Or, how can one conform to the endowment of the other? A man says, "I am naturally very sensitive to the praise and opinion of men. When I speak I can't get rid of the feeling of myself. I am standing before a thousand people, and I am all the time thinking about myself,—whether I am standing right, and what men are thinking of me. I can't keep that out of my mind." What is such a man to do? Can he change his own temperament? On the other side, there are men who say, "I don't care what people think of me; I wish I cared more. I am naturally cold, somewhat proud, and am self-sustained. People talk about sympathy and a warm side toward men, but I never feel any of that. I do what is right, if the heavens fall, and go on my way. If people like it, I am glad; and if they don't, that is their look-out." How can you change that temperament? How can a man alter the laws that are laid down for him?

Well, in one sense, he cannot change at all. You can make just as many prayers, write just as many resolutions, and keep just as long a journal as you please, recording the triumphs of grace over your approbativeness, and when you are screwed down in your coffin, you will have been no less of a praise-loving man than when you were taken out of the cradle. That quality grows, and it grows stronger in old age than at any other time. You will find that men get over some things in time; they become less and less imaginative; they become

less severe as they grow older; but, if vanity is a part of their composition, old age only strengthens it, and they grow worse and worse as they grow in years. In general, too, if a man has a strong will, I do not think he loses any of it as he gets along through life. It becomes fixed, firm as adamant.

But it is not necessary that you should change much. Go and look at Central Park. Before the artistic hand of the landscape gardener began to work upon its surface there were vast ledges of rock in every direction, and other obstructions of the most stubborn character. Now, if, when the engineer came to look over the land for the purpose of laying it out into a beautiful park, he had said, "How under the sun am I going to blast out those rocks?" he would have had a terrible time of it, and would have been blasting until this day. Instead of that, however, he said, "I will plant vines around the edges of the rocks and let them run up over. The rocks will look all the better, and the vines will have a place to grow and display their beauty. In that way I *make use* of the rocks." So it is with your own nature. There is not a single difficulty in it which you cannot make use of, and which, after that, would not be a power for good. Suppose you are conscious, in your disposition, of approbativeness. Do you think you are more sensitive than thousands of God's best ministers have been? But, perhaps, you love the praise of men more than the praise of God. The thing for you to do then is to *train* your approbativeness, so that, instead of delighting in the lower types of praise—those which imply weakness and which unman you—you will strive after those which rise steadily higher and higher in the things which are of God. Now, it is not your fault that you have the element of approbativeness, but it is your fault that you suffer it to feed on despicable food. Train it to desire approbation for things that are noble and just, for doing, intensely, whatever is disinterested among men, and for things that other men cannot do. Task yourselves as men should do, and not like boys or puling girls. Have such a conception of manhood in Christ Jesus that you

would scorn praise for things that are less than noble. Strike a line through the head, and seek praise for things that are represented above the line and not below it. You cannot find a more beautiful or illustrious instance of the transformation of a great constitutional faculty than in Paul—Paul, the fiercely proud and arrogant, the man that was originally made for a persecutor. For, the moment the summer of Christ's love drew near, and shone on him, he became a changed man. Although he moans and yearns in his teachings, and his letters are full of self-consciousness, yet it is all extremely noble. It is beautiful. I would not take a single "I" out of Paul's epistles; and yet you might take scores out of every one of them, and they would scarcely be missed, there are so many. Where was there a man whose pride was more regal than his? and what a power it was, and how he used it for Christ's sake.

In regard to strong constitutional peculiarities, I would say that you cannot eradicate them, and that you should not try to change them, very much. You can *regulate* and *discipline* every one of your emotive powers; but do not try to quench them. Do not crucify anything. Do not crucify your passions. Do not crucify any basilar instinct. There is force in it, if you know how to use it as a force, in the propulsion of moral feeling and moral ideas. You may be naturally ambitious; you will be ambitious to the day of your death. Do not attempt to take away your constitutional endowment, only train it to things which are consonant with Divine sympathy and with true life. Make it work, not for yourself, but for others, and it will be a power that you need not be ashamed of.

SELF TRAINING, AN EDUCATION.

This whole necessity of self-use is provided as a school of education for every man, and especially may it be made efficient in the dissemination of the Gospel. He who gives his whole life-force to the work of converting men unto Christ, will find, I think, that for a long time he scarcely will need anybody to tell him what to do and what to be. You must go into a

parish and say to yourself, "There is not a man, woman, or child within the bounds of this parish, to whom I am not beholden. I am to bring the force of my soul to bear upon these persons. I am to get thoroughly acquainted with them. I am to make them feel my personality. I am to prepare them to hear me preach by gaining their confidence outside of the church and pulpit." You must meet them in their every day life, in their ruggedness and selfishness. You will find one man spoken of as a laughing-stock in one neighbourhood, and another as an odious man in another. Nobody can be a laughing stock or odious to you. You are like physicians who attend the inmates of an hospital; it matters not to them from what cause the patients are lying hurt and wounded there. Sick men belong to the physician's care, and he must take care of them. Do not pick out the beautiful and good, or those who suit you. Select from your parish the man who *needs* you most, and if you cannot be patient with him—if you cannot bring your soul to be a sacrifice for others and bear with them, how can you make them understand what Jesus Christ did for the world? You have got to do that same thing right over again at home, with the members of your church, with the outcast and with the wanderer. You must be, if I may say so, *little Christs*. You must make living sacrifice of yourself, again and again, against your instincts—humbling your pride, holding in desires, submitting to things you do not like, and doing things which are repugnant to your taste, for Christ's sake and for man's sake; learning to love to do it; and so interpreting, by your personality, what it means for Jesus Christ to have made a sacrifice of himself for the salvation of the world. What else did the apostle mean by saying, "Christ in you?" And if He promises to abide in you, how can He abide in you in any other sense than that?

PREACHING, THE PREACHER'S WHOLE BUSINESS.

The next point I wish to make with you is, that if you are to be preachers in any such sense as this which I have explained to

you, preaching will have to be your whole business. Now, in a small way, everybody preaches, but, if you are going to be professional preachers, if you will make that your life-calling—it is not probable that there is one of you who was built large enough to do anything more than that. It will take all that you have in you and all your time. I do not think a man could run a locomotive engine, paint pictures, keep school, and preach on Sundays, to any very great edification. A man who is going to be a successful preacher should make his whole life run toward the pulpit. Perhaps you will say, "Are you not yourself, doing just the other thing? Don't you edit a paper, and lecture, and go out on political campaigns, and write this, that, and the other thing? Are you not studying science, and are you not *au fait* in the natural enjoyments of rural life?" Well, where a man stands in the pulpit, and all the streams run away from the pulpit down to those things, the pulpit will be very shallow and very dry; but when a man opens those streams in the neighbouring hills as so many springs, and all the streams run down into the pulpit; you will have abundant supplies. There is a great deal of difference, whether you are working in the collaterals toward the pulpit, or away from the pulpit. You can tell very quickly. If when a man comes back from his garden, his lectures, his journeys, and his æsthetic studies, or from his scientific coteries and *séances*, he finds himself less interested in his proper work, if the Sabbath is getting to be a rather burdensome day to him, and it is irksome to be preaching, he must quit one or other of those things. The streams run from the pulpit instead of into it. But, if, when a man feels he is called to be an architect of men, an artist among men, in moulding them; when one feels that his life-power is consecrated to transforming the human soul toward the higher ideal of character for time and eternity, he looks around upon the great forces of the world and says to them, "You are my servants;" to the clouds, "Give me what you have of power;" to the hills, "Bring me of your treasures," to all that is beautiful, "Come and put your

garment upon me;" and to all that is enjoyable, "Fill me with force and give abundance to the fulness of my feeling,"—if a man makes himself master of the secrets of nature that he may have power and strength to do his work,—then he is not carrying on three or four kinds of business at the same time. He is carrying on *one business*, and he collects from a hundred the materials and forces by which he does it.

That is right. It will do you no hurt, but will benefit you, if you will make yourself familiar with public affairs. But you must not let public affairs settle down on you and smother you. You must keep yourself abreast of science; but you must be surer of your faith than science is, in its details. You must see to it that you are the master of every thing, and not it the master of you. If music is more to you than your duties, it is dangerous; but it ought to be a shame to you that it is dangerous. If genial society and the flow of social merriment is sweet to you, and it seduces you from your work, it is perilous—but it is a shame that these things should so easily overcome you. You ought to build yourselves on a pattern so broad that you can take all these things along with you. They are the King's; and you have a right to them. You have a right to be a child with children; the best fellow among young men. You have a right to all manly recreations. But you must see to it that you are stronger than the whole of them. You have a right to feel like other men, and to take part in all their interests, but you must be larger than them all. You must see to it that you are charged with the realities of the great world that is hanging over our heads—and, my God! such a world! that never says anything; that keeps silence above us, while the destinies of the ages have been rolling onward; and where there are such things going on, that I marvel no sound ever drops down to us. But if a man lives and has seen Him that is invisible, and It that is invisible, all these things are open books unto him; and, instead of being weakening, they become elements of strength and power.

EXTERNAL HINDRANCES.

A man may spend one half the strength of his life trying to overcome obstacles that interpose between himself and men, which is absolutely unnecessary. I told Brother Storrs in his church edifice that I thought one full third of his life was spent in overcoming the natural resistance of that church structure to the Gospel; not because it was beautiful, for I think a beautiful church is a help, but because it was constructed on the principle of isolation or wide separation,—as though a man should sit one side of a river and try to win a mistress on the other side, bawling out his love, at the top of his voice. However she might have been inclined, one such shout would be too much for tender sentiment.

Churches are built now on the same principle as they formerly were, in the days of the founders of the old cathedrals. Then the services turned on the effect of music, and the production of awe by the shimmering lights, by the dimness and vagueness. It turned on the presentation of gorgeous apparel and all kinds of things for the eye to behold; but they preached very little. Because they built their churches on a cruciform plan, we, who have revolutionized old theories, who believe that a church is a household, and that a preacher has a personal influence upon men, and is not a mere machine—build our churches just like them. You will see, in every cultivated community, churches built for modern preaching purposes, on mediæval principles.

We will take the church in New York called the Broadway Tabernale. In it there are two lines of columns which hide a range of six pews, on each side straight from the pulpit clear through to the corner of the church, where the men and women cannot see the preacher on account of these architectural adjuncts which run up to the ceiling and make the church so beautiful. There the people can sit and look at the columns during the whole of the sermon time.

In Dr Storrs' Church in Brooklyn,* there was formerly a

* The Church of the Pilgrims.

space of from fifteen to twenty feet between the pulpit and the pews. It has been changed. But you could see the minister only down to his chest. He stood in that box, stuck up against the wall, and then came a great space, like the desert of Sahara; and over on the other side of it began to be his audience. Before he can fill such a space the magnetic influence of the man is all lost. He has squandered one of the best natural forces of the pulpit.

That is not the worst of it. When a man is made by God he is made *all over*, and every part is necessary to each and to the whole. A man's whole form is a part of his public speaking. His feet speak and so do his hands. You put a man in one of these barreled pulpits, where there is no responsibility laid upon him as to his body, and he falls into all manner of gawky attitudes, and rests himself like a country horse at a hitching-post. He sags down, and has no consciousness of his awkwardness. But bring him out on a platform, and see how much more manly he becomes, how much more force comes out! The moment a man is brought face to face with other men, then does the influence of each act and react upon the other. I have seen workmen talking on the street, stooping, laughing and slapping their hands on their knees. Why, their very gestures were a good oration, although I did not hear a word that was said. A man who speaks right before his audience, and without notes, will speak, little by little, with the gestures of the whole body, and not with the gestures of one finger only.

SELF-CONSCIOUSNESS.

No man will speak long with any interest, when he thinks about himself. You may have the very best sermon, but if your boot pinches or you have a painful corn, you will think about the boot and about the corn and not about the sermon. A man needs to be brought out of himself as much as possible. You must relieve him from all manner of external embarrassment. Put a man where he is liable, as I have been, standing

on the head of a barrel at a political meeting, to go through, and what will he think of? Now, on a little narrow platform, one *can* walk backward and forward to be sure, but if he go toward the edges ever so little, he is in fear of stumbling off. Yet even that is better than a box-pulpit. What has that to do with preaching? What do you want with it? What is it for?

This evil is not confined to pulpits, merely, but to all places where a speaker has to address a large body of men. I think the matter so important, that I tell the truth and lie not, when I say that I would not accept a settlement in a very advantageous place, if I was obliged to preach out of one of those old-fashioned swallows' nests on the wall.

The next point you should look to is to have your pews as near as possible to the speaker. A preacher must be a man among men. There is a force—call it magnetism, or electricity, or what you will—in a man, which is a personal element, and which flows from a speaker who is *en rapport* with his audience. This principle should be utilized, in the work of preaching. I do not say that Jonathan Edwards could not have preached under the pulpit disadvantage. He could have preached out of anything. But there are not many men like Jonathan Edwards. The average man needs all the extraneous advantages he can press into his service.

People often say, "Do you not think it is much more inspiring to speak to a large audience than a small one?" No, I say; I can speak just as well to twelve persons as to a thousand, provided those twelve are crowded around me, and close together, so that they touch each other. But even a thousand people, with four feet space between every two of them, would be just the same as an empty room. Every lecturer will understand what I mean who has ever seen such audiences and addressed them. But crowd your audience together, and you will set them off with not half the effort.

Brother Day, the son of President Day, was one of my

right hand men in founding the church in Brooklyn; and being a civil engineer, and the church having voted to build, he went into my study with me to plan the edifice. He asked me what I wanted in the first place, and how many people I wanted the church to seat. I told him. "Very good," he said; "and how do you want them located?" "I want them to surround me, so that they will come up on every side, and behind me, so that I shall be in the centre of the crowd, and have the people surge all about me." The result is, that there is not a better constructed hall in the world for the purposes of speaking and hearing than Plymouth Church. Charles Dickens, after giving one of his readings in it, sent me special word not to build any other hall for speaking, that Plymouth Church was perfect. It was perfect, because it was built on a principle—the principle of social and personal magnetism, which emanates reciprocally from a speaker and from a close throng of hearers. This is perhaps the most important element of all the external conditions conducive to good and effective preaching.

QUESTIONS AND ANSWERS.

Rev. Dr Bacon—Would you recommend the hanging of one or two architects by court martial?

Mr Beecher—I do not know that a court-martial would be the proper tribunal by which to try them, but I would at least make them recite the Westminster Catechism every morning as a punishment. Architects, however, do a great deal of good work. They certainly help, by the exterior of churches, to beautify our towns and villages. But there is a certain thing that I never found an architect to be wise about —ventilation. I never knew anybody else who was. There is no difficulty in ventilating a house when there is nobody in it. The difficulty is to have a house full and then to ventilate it. How can you get fresh air into a room, after letting out

the bad air? Draughts will be caused, and people will take cold. That question architects have never been able to solve.

In reference to prayer-meetings this lecture has a bearing which I may as well mention here. One of the great difficulties with them ordinarily is that people are so separated as to lose the whole social element. You will notice that, after a prayer-meeting, which has been very dull and very stiff and very proper, has been closed, and the brethren gather around the stove, they commence talking socially among themselves, and then it is that the real prayer-meeting begins. One deacon says, "Brother So-and-so, when you were speaking on such a topic you said so-and-so." He goes on and makes quite an effective little talk, but you could not have dragged it out of him with an ox-team during the meeting; and so one and another will speak up and join in; and they will get warmly interested in their discussion. Around the stove was the real meeting. The other was the mere *simulacrum* of a meeting.

LECTURE IV.

THE STUDY OF HUMAN NATURE.

My impression is that preachers are quite as well acquainted with human nature as the average of well-informed citizens, but far less than lawyers, or merchants, or teachers, or, especially politicians. I mean, that taking our American clergy generally, in their practical relations with society, while on the one hand they have shown themselves to be shrewd, discreet, and sagacious—and if their separate functions had lain in the conduct of affairs, socially, there would be but little to be criticised on the whole—yet as *preachers,* they stand off toward the bottom of the list among students of human nature.

CHARACTERISTICS OF THE CLERGY HITHERTO.

While in the past there have been some great preachers in every age, and in almost every denomination, who have shown themselves admirably well acquainted with truth, with human bearing, and with human nature, and have manifested great skill in the conduct of preaching, exemplifying the advantages of this knowledge; yet, looking at the profession in general, I think we must say that the past has given us very largely an Ecclesiastical school of Ministers; in which term I include the whole body of men who regard the church on earth as something to be administered, and themselves as channels, in some sense, of Divine grace, to direct the flow of that Divine institution. Ecclesiastical preachers are those who administer largely and preach incidentally, if one might say so. There is also the Dogmatic school of Preachers, or those who have relied upon a pre-existing system of truth, which has been founded before their day, and handed down from generation to generation, and who apparently proceed upon the supposition that their whole duty is discharged when they have made a regular

and repetitious statement of all the great points of doctrine from time to time.

NECESSITIES OF THE FUTURE.

Now, the school of the future (if I am a prophet, and I am, of course, satisfied in my own mind that I am!) is what may be called a *Life School*, with a style of preaching that is to proceed, not so much upon the theory of the sanctity of the Church and its ordinances, or upon a pre-existing system of truth which is in the Church somewhere or somehow, as upon the necessity for all teachers, first, to study the strengths and the weaknesses of human nature minutely; and then to make use of such portions of the truth as are required by the special needs of man, and for the development of the spiritual side of human nature over the animal or lower side—the preparation of man in his higher nature for a nobler existence hereafter. It is a life-school in this respect, that it deals not with the facts of the past, except in so far as they can be made food for the present and factors of the life that now is; but rather studies to understand *men*, and to deal with them face to face and heart to heart—yea, even to mould them as an artist moulds his clay or carves his statue. And, in regard to such a school as that, while there has been a good deal done incidentally, the revised procedure of education yet awaits development and accomplishment; and I think that our profession is in danger, and in great danger, of going under, and of working effectively only among the relatively less informed and intelligent of the community; of being borne with, in a kind of contemptuous charity, or altogether neglected, by the men of culture who have been strongly developed on their moral side—not their moral side as connected with revealed religion, but as connected rather with human knowledge and worldly wisdom. The question, then, comes up, Do men need this intimately practical instruction; and, if so, must there be to meet it this life-school of preachers?

RELATION OF BIBLE TRUTH TO CHRISTIANITY IN THE WORLD.

But I am asked, "Have we not, in the truth as it has been revealed in Jesus Christ, everything that is needed? If a man take the Gospels, and the life and sayings of the Lord Jesus Christ, and preach these, is he not thoroughly furnished to every good work, and does he need to go outside of the Bible?" Yes, he does, for no man can take the inside of the Bible, if he does not know how to take the outside.

The Kingdom of God and of truth, as it is laid down in the New Testament, is a kingdom of seeds. They have been sown abroad, and have been growing and developing in the world; and, whereas, when they were initiated they were but seminal forms, now they have spread like the banyan tree. And shall I go back and talk about acorns after I have learned about oaks? Shall I undertake to say that the Infinite Truth that is in Jesus Christ is, all of it, comprised in the brief and fragmentary histories that are contained in the four Evangelists; that human life has been nothing; that there is no Providence or inspiration in the working of God's truth among mankind; no purposed connection between the history of the world for eighteen hundred years, vitalized by the presence of the Holy Ghost, and those truths in the New Testament? All that Christianity has produced is a part of Christianity. All that has been evolved in human existence you shall find as germ-forms in the Bible; but you must not shut yourselves up to these germ-forms, with stupid reverence merely for the literal text of the Gospel. It is the Gospel *alive*—the Gospel as it has been made victorious in its actual conflict with man's lower nature, that you are to preach. What Christ is, you are to learn, indeed, with all reverence, from the historic delineation of his sacred person and life; but also you are to read him in the suffering human heart, in the soul triumphant over suffering, in the self-sacrifice of the mother for her child, in the heroic father, in every man and woman who has learned from Christ some new development of glorious self-giving for noble

purposes. These are the commentaries expounded to you, through which you shall be able to know Christ vitally. All human nature that has been impregnated with a knowledge of Christ is the Bible commentary, which you have to read in order to know who Christ is, and that he is not shut up in the Gospels alone.

EXAMPLE OF THE APOSTLES.

It is said that ministers ought not to know anything but "Jesus Christ and Him crucified," but that is said in a different manner from what it was used by the Apostle. He did not say, "I preach nothing but the historical Christ and him crucified." He said that he put the whole dependence of his ministry upon the force that was generated from Christ and him crucified; and not upon his own personal power, presence, or eloquence. He relied upon the living presence of Almighty God, as revealed in the Lord Jesus Christ. He depended upon moral power; and it is a perversion to say that men are to preach nothing but the literal, textual Christ; or the literal, textual four Gospels; or the literal, textual Epistles; for all of life is open to you.

You have a right to preach from everything, from the stars in the zenith to the lowest form of creation upon earth. All things belong to you, for you are Christ's. The earth is the Lord's and the fulness of it. The Lord is our Father, and therefore we are heirs. It is also said "Are we wiser than the apostles were?" I hope so. I should be ashamed if we were not. "Are we better preachers than they were?" Yes, we ought to be better preachers in our time than they would be. They were adapted to their times, admirably; but I think it would be as much a misappropriation of things to have brought down the arguments of the apostles from Jerusalem to our times, as it would be to carry up all the scientific knowledge, and all the developed political economy which we now have, to preach them in old Jerusalem, within the Temple. We should be barbarians to them, and they would be com-

parative barbarians to us. *Adaptation to the times in which we live*, is the law of Providence. The apostles were adapted to their times. We must be similarly adapted—not in a passive, servile way, but in a living, active way, and by taking an interest in the things which men do now. What did the apostles preach? Did they not preach like Jews to Jews, and Greeks to Greeks? They had liberty, and they took the things they found to be needful in their time, to the people to whom they ministered. The following of the apostolic example is not to pursue, blindly, their external forms, but to follow the light of their humanity and that of the Gospel. This was the example they set: Whatever tended to elevate men from the lower to the higher sphere, the apostles thought lawful for them to enploy in their ministry. You may ask if they did not understand human nature without all the study that I am recommending? I think that they did understand a great deal of human nature. It does not follow, however, that you should not attempt to understand as much and more than they did; for such an argument as that would really be not only against a more scientific basis of knowledge of human nature for the modern preacher, but against all development of every kind, against all growth, against all culture and all refinement. You must not pattern yourselves on the antique models altogether, except in principle.

WEAKNESS OF GOSPEL-PREACHING IN THE PAST.

It is said, by some, "Has not Christianity been preached by plain men, who did not understand so very much about human nature, in every age of the world?" It has: and what has eighteen hundred years to show for it? To-day, three-fourths of the globe is heathen, or but semi-civilized. After eighteen hundred years of preaching of the faith under the inspiration of the living Spirit of God, how far has Christianity gone in the amelioration of the condition of the race? I think that one of the most humiliating things that can be contemplated, and one of the things most savory to the sceptical, and which seems

the most likely to infuse a sceptical spirit into men, is to look at the pretensions of the men who boast of the progress of their work, and then to look at their performances. I concede that there has been a great deal done, and there has been a great deal of preparation for more; but I say that the torpors, the vast retrocessions, the long lethargic periods, and the wide degeneration of Christianity into a kind of ritualistic mummery and conventional usage, show very plainly that the past history of preaching Christianity is not to be our model. We must find a better mode of administration.

SPECIAL REASONS FOR STUDYING HUMAN NATURE.

We need to study human nature, in the first place, because it is the Divine nature which we are to interpret to men. Divine attribute corresponds to our idea of human faculty. The terms are analogous. You cannot interpret the Divine nature except through some knowledge of human nature. There are those who believe that God transcends men, not simply in quality and magnitude, but in kind. Without undertaking to confirm or deny this, I say that the only part of the Divine nature that we can understand is that part which corresponds to ourselves, and that all which lies outside of what we can recognise, is something that never can be interpreted by us. It is not within our reach. Whatever it may be, therefore, of God that, by searching we can find out, all that we interpret, and all that we can bring, in its moral influence, to bear upon men, is in its study but a higher form of mental philosophy.

Now, let us see what government is. It is the science of managing men. What is moral government? It is moral science, or the theory upon which God manages men. What is the management of men, again, but a thing founded upon human nature? so that to understand moral government you are run right back to the same necessity. You must comprehend that on which God's moral government itself stands, which is human nature.

But, again, the fundamental doctrine on which our labours stand is the need of the transformation of man's nature by the Divine Spirit. This is altogether a question of psychology. The old theological way of stating man's sinfulness, namely, "Total Depravity," was so gross and so undiscriminating, and was so full of endless misapprehensions, that it has largely dropped out of use. Men no longer are accustomed, I think, to use that term as once they did. That all men are sinful, is taught; but "What is meant by 'sinful?'" is the question which immediately comes back. Instantly, the schools begin to discuss it. Is it a state of the fibre of the substance or the soul? Is it any aberration, any excess, any disproportion of natural elements? Wherein does the fault lie? What is it? The moment you discuss this, you are discussing human nature. It is the mind you are discussing. In order to know what is an aberration, you must know what is normal. In order to know what is in excess you must know what is the true measure. Who can tell whether a man is selfish, unless he knows what is benevolent? Who can tell whether a man has departed from the correct idea unless he has some conception of that idea? The very foundation on which you stand to-day necessitates knowledge of man as its chief basis.

Consider, too, how a minister, teaching the moral government of God, the nature of God, and the condition of man and his necessities, is obliged to approach the human soul. Men are sluggish, or are so occupied and filled with what are to them important interests, that, ordinarily, when a preacher comes into a community, he finds it either slumbering, or averse to his message, or indifferent to it; and, in either case, his business is to stimulate their moral nature. But how shall he know the art of stimulating man's moral nature, who has never studied it? You must arouse men and prepare them to be moulded. How can you do it if you know nothing about them?

A man who would minister to a diseased body must have

an accurate knowledge of the organs, and of the whole structure of the body, in a sanitary condition. We oblige our physicians to know anatomy and physiology. We oblige them them to study morbid anatomy, as well as normal conditions. We say that no man is prepared to practise without this knowledge, and the law interferes, or does as far as it can, to compel it. Now, shall a man know how to administer to that which is a thousand times more subtle and important than the body, and which is the exquisite blossom of the highest development and perfection of the human system, namely, the mind in its modern development,—shall a man assume to deal with that, and raise and stimulate it, being ignorant of its nature? A man may know the Bible, from Genesis to Revelation; he may know every theological treatise from the day of Augustine to the day of Dr Taylor: and if he does not understand human nature, he is not fit to preach.

Suppose a man should undertake to cut off your leg because he had been a tool-maker. He had made lancets, probes, saws, and that sort of thing all his life; but he had never seen a man's leg amputated, and did not know exactly where the arteries or veins lie. Suppose he should think that making surgeons' tools fitted him to be a surgeon. Would it? The surgeon must know his tools and how to handle them, but he must know, too, the system on which he is going to use them. And shall a man, charged with the care of the soul, sharpen up his understanding with moral distinctions and learned arguments, and know all about the theories of theology, from Adam down to our day, and yet know nothing of the organism upon which all these instrumentalities are to be used? Shall he know nothing about man himself? The student who goes out to his work with a wide knowledge of theology and no knowledge of human nature, is not half fitted for his duty. One reason why so many succeed is, that although they have no formal instruction in human nature, they have learned much in the family and in the school and by other indirect methods, and so have a certain stock—I

might say an illegitimate stock—of knowledge, but which was not provided in the system of their studies.

If I might be allowed to criticise the general theological course, or to recommend anything in relation to it, I should say that one of the prime constituents of the training should be a study of the human soul and body from beginning to end. We must arouse and stimulate men, and seek to bring them into new relations with truth, with ourselves, and with the community.

Every man has a right to go to you, if you are a minister who has aroused him to a sense of his relations with God, and say to you: "Now, my circumstances and temptations are thus, and so; give me some sort of a chart for my future guidance." But, how can you, if you know nothing about human nature? You leave him to fumble his way along the best he can. There is no special chart for him at your hands. Every man has to run his ship in a channel peculiar to himself. There never were two men in the world that could follow each other like two ships being piloted into New York harbour. No two men are alike; therefore, each man has to adapt to himself that which is brought to him for his own special use and improvement. What many men need is that their minister shall be able to form such an analysis of their nature that he can suggest where such a development should be repressed, and where another should be stimulated, and tell the man how to use himself, socially as well as morally. Shall a man be born like a little child into the kingdom of Jesus Christ and then be left to shift for himself—as men mostly are after being admitted into the Church, and talked to for a few weeks—after the revival has spent its force? Shall they be left to return to their friends and their homes, and find their way, during the rest of their lives, as best they can? Thanks to the great intelligence of the community and to the heads of families, there is a great deal of progress made in this direction; but how far it comes from a true ideal of preaching and the administration of the truth in the hands of wise preachers, I cannot say.

How few ministers are there who can really comfort men, and how much need of comforting there is in this world! How the office of comforter has fallen into disuse! How much nobler woman is than man in the administration of this Gospel-gift from Jesus Christ! Woman is ordained to perform many things much better than man, on account of her superior delicacy of organization and keenness of perception. Woman is a better instructor, from her very make and education, and as the moulder and trainer of children in the household, is by far man's superior.

THE WORLD'S ADVANCEMENT IN THOUGHT.

There is another consideration that we cannot blink, and that is, that we are in danger of having the intelligent part of society go past us. The study of human nature is not going to be left in the hands of the church or the ministry. It is going to be a part of every system of liberal education, and will be pursued on a scientific basis. There is being now applied among scientists a greater amount of real, searching, discriminating thought, tentative and experimental, to the whole structure and functions of man and the method of the development of mental force, than ever has been expended upon it in the whole history of the world put together. More men are studying it, and they are coming to results, and these results are starting, directly or indirectly, a certain kind of public thought and feeling. In religion, the psychological school of mental philosophers are not going to run in the old grooves of Christian doctrine. They are not going to hold the same generic ideas respecting men; and if ministers do not make their theological systems conform to facts as they are—if they do not recognize what men are studying, the time will not be far distant when the pulpit will be like the voice crying in the wilderness. And it will not be "Prepare the way of the Lord," either. This work is going to be done. The providence of God is rolling forward a spirit of investigation that Christian ministers must meet and join. There is no class of people

upon earth who can less afford to let truth run ahead of them than Christian ministers. You cannot wrap yourselves in professional mystery, for the glory of the Lord is such that it is preached with power throughout all the length and breadth of the world, by these investigators of His wondrous creation. You cannot go back and become an apostle of the dead past, drivelling after ceremonies, and letting the world do the thinking and studying. There must be a new spirit infused into the ministry. Some men are so afraid that, in breaking away from the old systems and original forms and usages, Christianity will get the go-by! Christianity is too vital, too really divine in its innermost self to fear any such results. There is no trouble about Christianity. You take care of yourselves and of men, and learn the truth as God shows it to you all the time, and you need not be afraid of Christianity—that will take care of itself. You might as well be afraid that battles would rend the sky, or that something would stop the rising and setting of the sun. The power of Divine love and mercy are not going to be stopped, and will certainly not be stopped, by the things that are true.

You cannot afford to shut your eyes to the truths of human nature. Every Christian minister is bound to fairly look at these things. Every scientific man who is studying human nature is bound to open his eyes and ears and to study all its phenomena. I read that Huxley refused to attend a *seance* of spiritualists. He said, contemptuously, that it was a waste of time, and gave expression to other sentiments of disdain. I am not an adherent of the spiritual doctrines; I have never seen my way clear to accept them. But phenomena which are wrapping up millions of men and vitally affecting their condition, are not to be disdained by scientific men, whose business it is to study phenomenology of all kinds. No scientific man can excuse himself from examining them. He may say that he has no time to do it, and that some other man must investigate them. That would be right. All men cannot do all things. But to speak of anything of this kind with contempt

is not wise. I am not afraid to look at this thing, or anything. I am not afraid that we are going to have the New Testament taken away from us. We must be more industrious in investigation, more honest in deduction, and more willing to take the truth in its new fulness; and we must be imbued with that simplicity in faith and truth which we inculcate in our people.

HOW TO STUDY HUMAN NATURE.

With this general statement of the necessity of the study of the human nature and mind in its structure and functions, I will pass on to the next point, which is the way in which this study is to be prosecuted. How are we going about it?

In the first place, you must study facts, scientifically. I think that such works as Bain's, while criticisable in many directions, nevertheless are works of very great interest as showing a wise tendency in the investigation of the mind of man —the founding of mental philosophy upon physiology. I do not commend the system in all its particulars, but I speak of its tendency, which is in the right direction. I would say the same, also, of Herbert Spencer's works. There is much in him that I believe will be found sovereign and noble in the final account of truth, when our knowledge of it is rounded up. There was never a field of wheat that rippened which did not have a good deal of straw and husk with it. I doubt not but Herbert Spencer will have much straw and husk that will need to be burned. Nevertheless, the direction he is moving in is a wise one, which is the study of human nature—of the totality of man.

It was believed once that man did not think by the brain. I believe that notion has gone by. Most men now admit that the brain is the organ of the mind. It is held that it cannot be partitioned off into provinces, and that there are no external indications of its various functions. I shall not dispute that question with you. It is now generally conceded that there is an organization which we call the nervous system in the human body, to which belong the functions of emotion, intelligence,

and sensation, and that that is connected intimately with the whole circulation of the blood, with the condition of the blood as affected by the liver and by æration in the lungs; that the manufacture of the blood is dependent upon the stomach; so a man is what he is, not in one part or another, but all over; one part is intimately connected with the other, from the animal stomach to the throbbing brain; and when a man thinks, he thinks the whole trunk through. Man's power comes from the generating forces that are in him, namely, the digestion of nutritious food into vitalized blood made fine by oxygenation; an organization by which that blood has free course to flow and be glorified; a neck that will allow the blood to run up and down easily; a brain properly organized and balanced; the whole system so compounded as to have susceptibilities and recuperative force; immense energy to generate resources and facility to give them out;—all these elements go to determine what a man's working power is. And shall a man undertake to study human nature, everything depending upon his knowledge of it, and he not study the prime conditions under which human nature must exist?

I have often seen young ministers sit at the table, and even those of sixty years of age, eating out of all proportion, beyond the necessities of their systems; and I have seen, on the other hand, ministers who ate below the necessities of their systems, under a vague impression that sanctifying grace wrought better on an empty stomach than on a full one. It seems to me that all Divine grace and Divine instruments honour God's laws everywhere; and that the best condition for grace in the mental system is that in which the human body is in a perfect state of health. That is a question which every man can best settle for himself. Some men under-sleep, and some over-sleep; some eat too much, and some too little. Some men use stimulants who do not need them, while others avoid them who need them and would be better for their use. There is a vast amount of truth relative to the individual that is not studied by the minister, though it ought to be, as to the incoming and

the outflow of force. Some clergymen prepare themselves to preach on Sunday by sitting up very late on Saturday night, and exhausting their vitality, thus compelling themselves to force their over-tasked powers to extraordinary exertion to perform their Sabbath duties; which entails upon them the horrors of Blue Monday, the result of a spasmodic and drastic excitement. It is, and it ought to be, a purgatory to them. You must study yourselves as men. Is there no self-knowledge that can be acquired, so that a man shall know how to be merciful to his beast?

You see that whatever relates to the whole organization of the human body and its relations to health and to perfect symmetry must be studied, for all these relations are intimate, and concern both your own working powers and the material among men that you will have to work on.

METAPHYSICAL STUDIES.

In studying mental philosophy after this fashion I would not have you ignore metaphysics. The perceptions of those subtle relations, near and remote, specific and generic, that obtain among spiritual facts of different kinds, I understand to be metaphysics; and that, I suppose, must be studied. I think it sharpens men, and renders them familiar with the operations of the human mind, if not carried too far, and gives them a grasp and penetration that they would not get otherwise. It is favourable to moral insight, when developed in connection with the other sides of human nature. While I say that you ought to study mental philosophy with a strong physiological side to it, I do not wish it to be understood that I decry mental philosophy with a strong metaphysical side to it.

PHRENOLOGY AS A CONVENIENT BASIS.

There is one question beyond that. While studying mental philosophy for the sake of religious education, and studying both sides of it, you are doing one thing; but when the question comes up *how* to study mental philosophy, I do not know any-

thing that can compare in facility of usableness with Phrenology. I do not suppose that phrenology is a perfect system of mental philosophy. It hits here and there. It needs revising, as in its present shape it is crude; but, nevertheless, when it becomes necessary to talk to people about themselves, I know of no other nomenclature which so nearly expresses what we need, and which is so facile in its use as phrenology. Nothing can give you the formulated analysis of mind as that can. Now, let me say, particularly, a few things about this, and personally, too. I suppose I inherited from my father a tendency or intuition to read man. The very aptitude that I recognise in myself for the exercise of this power would indicate a pre-existing tendency. In my junior college year I became, during the visit of Spurzheim, enamoured of phrenology. For twenty years, although I have not made it a special study, it has been the foundation on which I have worked. Admit, if you please, it is not exactly the true thing; and admit, if you will, that there is little form or system in it; yet I have worked with it the same as botanists worked with the Linnæan system of botany, the classification of which is very convenient, although an artificial one. There is no natural system that seems to correspond to human nature so nearly as phrenology does.

For example, you assume that a man's brain is the general organ of the spiritual and intellectual functions.

I see a man with a small brow and big in the lower part of his head, like a bull, and I know that that man is not likely to be a saint. All the reasoning in the world would not convince me of the contrary, but I would say of such a man, that he has very intense ideas, and will bellow and push like a bull of Bashan. Now, practically, do you suppose I would commence to treat with such a man by flaunting a rag in his face? My first instinct in regard to him is what a man would have if he found himself in a field with a wild bull, which would be to put himself on good manners, and use means of conciliation, if possible.

On the other hand, if I see a man whose forehead is very

high and large, but who is thin in the back of the head, and with a small neck and trunk, I say to myself, That is a man, probably, whose friends are always talking about how much there is in him, but who never does anything. He is a man who has great organs, but nothing to drive them with. He is like a splendid locomotive without a boiler.

Again, you will see a man with a little bullet-head, having accomplished more than that big-headed man, who ought to have been a strong giant and a great genius. The bullet-headed man has outstripped the broad-browed man in everything he undertook; and people say, "Where is your phrenology?" In reply, I say, "Look at that bullet-headed man, and see what he has to drive his bullet-head with!" His stomach gives evidence that he has natural forces to carry forward his purposes. Then look at the big-headed man. He can't make a spoonful of blood in twenty-four hours, and what he does make is poor and thin. Phrenology classifies the brain regions well enough, but you must understand its relations to physiology, and the dependence of brain-work upon the quantity and quality of blood that the man's body makes.

You may ask, "What is the use of knowing these things?" All the use in the world. If a person comes to me with dark, coarse hair, I know he is tough and enduring, and I know, if it is necessary, that I can hit him a rap to arouse him; but if I see a person who has fine silky hair, and a light complexion, I know that he is of an excitable temperament, and must be dealt with soothingly. Again, if I see one with a large blue, watery eye, and its accompanying complexion, I say to myself that all Mount Sinai could not wake that man up. I have seen men of that stamp, whom you could no more stimulate to action than you could a lump of dough by blowing a resurrection trump over it.

Men are like open books, if looked at properly. Suppose I attempt to analyze a man's deeds; I can do it with comparative facility, because I have in my eye the general outline of the man's disposition and mental tendencies. A deed is like

a letter stamped from a die. The motive that directs the deed is like the matrix that moulds the stamp. You may know the mould from the impression made by the stamp. You must know what men are in order to reach them, and that is a part of the science of preaching. If there is any profession in the world that can afford to be without this practical knowledge of human nature, it certainly is *not* the profession of a preacher.

THE PREACHER'S ESPECIAL NEED OF THIS KNOWLEDGE.

While I urge the study of man from the scientific side, let me say, also, that this study is not enough, and that what we need is not simply this elementary analytical knowledge. We have got to study human nature for constructive purposes, also. That is the difference between a true preacher and an incompetent one.

The lawyer must study human nature, in order to get at the facts of his case; the merchant, for the sake of his own profits; the politician, for the sake of carrying out certain political ends; but these do not imply that men are to be made better or worse. A minister studies human nature for the purpose of *regenerating men.* We study men as florists do flowers, when they wish to change them from simple blossoms into rare beauties. The object of the florist is to make them larger, to enhance their colour or fragrance, or whatever other change is desired. It is to make more out of human nature than we originally find in it that we are studying it and training it.

You must be familiar with men; and you are fortunate if you have been brought up in a public school. There is a good deal of human nature learned by boys among boys, and by young men among young men. That is one of the arguments in favour of large gatherings of young men. A man who has struggled out from between the stones of the farm, and has fought his way through the academy, with the pity of everybody—a pity which might well be spared, because it was God's training—has a better education for practical life,

because he knows men. The study of man is the highest of sciences.

Besides this general knowledge we are to have, we should take kindly to individual men, for the very purpose of studying them. Now, I take great delight, if ever I can get a chance, of riding on the top of an omnibus, with the driver, and talking with him. What do I gain by that? Why, my sympathy goes out for these men, and I recognise in them an element of brotherhood; that great human element which lies underneath all culture, which is more universal and more important than all special attributes, which is the great generic bond of humanity, between man and man. If ever I saw one of these men in my church, I could preach to him, and hit him under the fifth rib with an illustration, much better than if I had not been acquainted with him. I have driven the truth under many a plain jacket. But, what is more, I never found a plain man in this world who could not tell me many things that I did not know before. There is not a gate-keeper at the Fulton Ferry, or an engineer or deck-hand on the boats, that I am not acquainted with, and they help me in more ways than they know of. If you are going to be a minister, keep very close to plain folks; don't get above the common people.

There is no danger that you will lose your sympathy with culture and refinement, as some people seem to fear. There is no danger that you will lose your purity and sensitiveness. There will be nothing incompatible in this course with the performance of your professional duties as a preacher. Good-heartedness and good, plain, hearty sympathy with men, will help everything in you which ought to be helped and diminish those things which ought to be diminished. Study human nature by putting yourself in alliance with men. See how a mother, that best of philosophers in practical matters, understands every one of her children and the special differences between them all; and does she not carry herself with true intuition as to their daily needs and with the interpreting philosophy of sensitive love? She is the best trainer of men,

and has the best mental philosophy, so far as practical things are concerned.

There is but one other point. While you study men scientifically, in regard to the fundamental elements of human nature, and again by sympathies and kindly relations to individuals to learn them well, you must be much among them, generally. You must act with men. Learn to be needful to them and to use them. A minister who stays in his study all the week long and makes his appearance only in his pulpit to preach, may do some good, of a certain sort; but the preacher must be a man among men. Keep out among the people. I do not mean to say that you ought to make a great many pastoral visits, but that society—men, women, and children, of all sorts—ought to be your continual and familiar acquaintances. Books alone are not enough. Studying is not enough. There is a training for you in the actual daily contact with men, of mind with mind, which will keep you down, and you will not have so much professional pride. You will find many men abler than you, and a good many men who are better qualified to teach grace to you than you are to teach them. You will often find how very superficial has been your teaching to men. No man will find a better study than where the drooping heart is laid bare to him, or where the ever-flashing intelligence is acting in his presence. Then you can see what your work has been, and what it is to be in the future.

QUESTIONS AND ANSWERS.

Q. Can a minister be eminent both as a pastor and as a preacher?

Mr BEECHER—Yes. It will depend, however, upon how large his pastorate is, and how much he undertakes to do. A man may not be able to take a large care of individual souls, and yet study in such a way as to be able to meet the exigencies of a city pulpit, or anything of that kind which requires ex-

ceeding freshness and newness; he must make an average. He must keep up his pulpit, but at the same time he must keep up his knowledge of human nature, and if he can have no substitute or assistant he must do pastoral work. I do very little of it myself, but have many assistants, and the work is done.

Q. Has not science demonstrated that phrenology is imperfect?

Mr BEECHER—I do not know that science has demonstrated it. Those who are best acquainted with it are conscious that with some crudenesses it contains a great many elements of truth, and that it is one of the tendencies in the right direction, and when the knowledge of the human mind shall be finally made clear, I think it will be found that much has been owing to phrenology.

Q. Would you recommend the study of Hebrew as part of a theological course?

Mr BEECHER—There are a great many who are naturally called to scholarship, and who should educate themselves with a view to contribute to the learning of the day. A man who has that turn of mind is wise to study Hebrew. Some study of it is beneficial in other respects. I do not think that the amount of study required in our theological seminaries will hurt anybody. You need not scoff at any part of the study as if it were a surplusage. There is nothing that is taught here that you will not thank God for in the course of your life. You can save yourselves a vast amount of trouble hereafter by faithful study now.

Q. How much time ought a minister to spend in examining his text in the original?

Mr BEECHER—Well, just as much as is necessary to get the real spirit of the text, and that will depend upon yourself. If I should conclude to study my text from the Old Testament, in Hebrew, I think it would take me most of the week to ascertain what it was! I get along better with the New Testament.

Question by Dr Bacon—How far should a preacher imitate the example of Christ, and give utterance to truths which are disagreeable to the hearer?

Mr Beecher.—No rule whatever can be given in regard to that. Whatever provocation arises from the preacher's manner or untowardness, of course, is blameworthy in him. If he will speak truths meet for persons to hear, let him learn "speaking the truth in love." Instruct in meekness those who oppose you, for, peradventure, God shall give them repentance. And if you are speaking the truth, it is essential that those who hear you believe you are sincere before you can work with them.

But manner is much. In the early abolition days two men went out preaching, one an old Quaker and another a young man full of fire. When the Quaker lectured, everything ran along very smoothly, and he carried the audience with him. When the young man lectured, there was a row, and stones, and eggs. It became so noticeable, that the young man spoke to the Quaker about it. He said, "Friend, you and I are on the same mission, and preach the same things, and how is it that while you are received cordially I get nothing but abuse?" The Quaker replied, "I will tell thee. Thee says, 'If you do so and so, you shall be punished,' and I say, 'My friends, if you will *not* do so and so, you shall not be punished.'" They both said the same things, but there was a great deal of difference in the way they said it.

Q. Is it not true that Spurgeon is a follower of Calvin, and is he not an eminent example of success?

Mr Beecher—In spite of it, yes; but I do not believe that the camel travels any better, or is any more useful as an animal, for the hump on his back.

Q. May not a man be too self-conscious in his preaching?

Mr Beecher—Yes, but every preacher must watch his own tendencies and labour to counteract the excess of them. In astronomy, they have always to make an equation of corrections. Every man has his own equation. The different

nervous activities of men make a difference in the observations of different astronomers. Every great astronomer has his own personal equation, which is generally known. That must be calculated for, in using his observations. So every minister ought to have his personal equation, and he ought to use it himself all the time. One man says, "I am inclined by nature to take the cautious and the fearful view." Now, he must take pains to look on the hopeful side of everything! Another man says, "I am inclined to benevolent views," and he must strive to bring out the conscience element. You see the application.

Q. What proportion of the study of human nature ought to be found in books, novels, &c.?

Mr Beecher—You can ascribe no proportion as you can in a physician's prescription, for the simple reason that men learn with different facilities. Some men will learn more in six months from free intercourse with people than other men will learn in six years. There is nothing in this world that will take away from a man the responsibility of finding out things for himself. The principle being given, you must find out what you yourself need in the different methods of working and the proportions of them.

LECTURE V.

THE PSYCHOLOGICAL WORKING ELEMENTS.

It is somewhat difficult to reduce to anything like precision many of the directions which I shall attempt to give you, young gentlemen, because your course will be determined so much by circumstances, that what might be true at one time would not be true at another.

CIRCUMSTANCES ALTER CASES.

For instance, in regard to preaching, the field into which you go will have very much to do with it, both as to its manner and the preparation you will make for it. A man set in an uncultivated field in the far West, among the rude pioneers, would, both inwardly and outwardly, use a different method from that which he would employ in an old and cultivated community, where the church had been organised for a long time, and where the men and women had been well instructed —drilled, indeed—in casuistical and doctrinal theology, its principles and truths. You would not think of preaching elaborate sermons in doctrinal sequence, going among people who had been utterly unused to any such course as this. In a new community, good sense would teach you at once, and, if it did not, necessity would very quickly teach you that you could not preach as you would in the old pulpit. My early ministry was spent in the West, and I had the opportunity of seeing, time and again, ministers from parishes in the East, coming out into the scattered populations of the West, made up from every quarter of the world; and it was an edifying spectacle to see the amazement, the gradual awakening, the chagrin, the confusion, the embarrassment, the glimpse of hope, the putting out of the new method, the re-adaptation, and finally, the successful issue of these new ministers into their new work; for they had to be acclimated, not in body

alone, but in preaching as well. So, I say, that what would help you on the supposition that you were to settle in the East, might be of very little importance to you if you were going to settle West, in Montana, for instance, or in Texas, at the South.

WRITING AND EXTEMPORIZING.

Then, again, different personal temperaments and habits may have very much to do with your mode of preaching; and the everlasting question comes up, "Shall I write my sermons, or shall I extemporize?" That depends, to a very considerable extent, upon a man's temperament. If he be extremely sensitive and fastidious by nature, and, withal, somewhat secretive and cautious, it would be frequently almost impossible for him to extemporize with fluency. Sometimes, men are so under the influence of an audience that they cannot possibly think in its presence. Drill and long habit may alter this, but still, if it is rooted in a man's nature, the real thing for him to do is to *preach*, and whether he write his sermon or speak it without writing, let him see that he trains himself to do his work. This question is the same as asking, "Is it best for a man, who is going hunting, to take out cartridge-shells already loaded for his gun, or shall he take loose ammunition and load with powder and shot, according to circumstances, every time he is going to shoot?" Now, that is a fair question, and there is a great deal to be said on the subject. But, after all, the man who goes where the game is, always finding it and bringing it home with him, is the best hunter; and I care not whether he carry fixed or loose ammunition. That is the best cat that catches the most rats. And in your case that will be the best form of sermon that does the work of a sermon the best. If you can do best by writing, write your sermons; and if you can do better by not writing, do not write them.

This merely by way of illustration of the difficulty there is in giving specific directions in matters of preaching.

VARIATIONS OF DENOMINATIONAL SERVICE.

There is another modifying circumstance that comes in, and that is the church economy through which you undertake to administer.

You go out into a community, and find it already organised Some of you will very possibly turn up in the Episcopal Church, while others of you will find yourselves in the Methodist, Baptist, Presbyterian, or Congregational Churches, and some even, perhaps, in the Roman Catholic Church.

Now, you may ask, What difference does the church make? Is not man the same, no matter what church he is in? But really there are two great churches: those who believe that God works by the power of the truth, and according to the great natural laws; and those who believe in addition to this, that he works through a church organization of a definite character, which has in it certain specified and ordained channels. And in point of fact, in proportion as churches or parishes are organized according to this last belief, will the amount of preaching be less. There is less of it for the obvious reason that the church economy requires so much time and labour. You have to keep going the great organism in which grace inheres, and you worship by means of certain forms, ordinances, sacraments, and persons, all of whom are, in a sense, sacred; and you are obliged to give a great deal of your attention and care to the administration of that economy.

You will find in the Episcopal Church—and I do not say whether it is best or not—that the average duration of the sermon is twenty or twenty-five minutes, the service occupying an hour and a half or two hours, not one-eighth of which is occupied in preaching. They depend upon the reading of the Scriptures, upon their musical services, and upon their prayers, the sermon being but one thing among many. On the other hand, churches like the Presbyterian, the Baptist, and the Congregational have no liturgy, and no elaborate church service; they are obliged to emphasize that which they have, and the sermon

becomes the chief thing in such denominations. That is the power they hold in their hand, and if they cannot wield that they can wield nothing; and besides that there is very little, I am sorry to say, that is effectual in the work of the ministry —that is the weak spot in our scheme.

Now, although there is a great deal of preaching in the Methodist Church (as developed under Wesleyan teachings), yet you will take notice that that is not all. While they preach a great deal, and put an emphasis upon it, yet, after all, they expect the main work to be done otherwise. When the preaching is over, they have a rousing good time in the social meeting, singing and praying, and *then* it is expected that men will be caught and brought into the church.

You will find that generally, in New England, they have run to preaching. Why? Because they had nothing else to run to. The pulpit was made everything of, and the whole economy of the church was barren outside of that. There was very little of singing, and what there was did not always minister to grace. The praying was sometimes most helpful, and sometimes not so much so; but after the reading of the Scriptures (and that in my childhood was not very much indulged in in parish churches), the main thing was preaching.

Now, if one goes into a community where the sermon is everything, and other things are almost nothing, of course his preaching will be very different from what it would be were he to go into an Episcopal or a Methodist Church, where there is a large economy besides preaching, on which the minister depends for success in his labours. You may have to build up a community. Or you may have to arouse them—to loosen up the ground, and, as it were, take soil there, where the ground has been ploughed and worn out and abandoned, like old Virginia's soil. Or you may have to take new prairie soil and break it up yourself. All these things will determine your style of preaching. So, then, when you go away from here into your field of labour, you will find that it is only very little of what you have heard in the seminary that you can immedi-

ately apply. You must buckle down, and do things according to some principle of common-sense, aside from what you may have learned. All these lessons that you are being taught in the seminary are of a great deal more importance to you than you believe now. You will think better of your theological training twenty years hence than to-day, perhaps. But, after all, mother-wit and a patient finding out of your road from day to day, are going to teach you in the last instance, and they will be your best teachers.

THE POWER OF IMAGINATION.

But despite all these necessary differences, there are certain important elements that enter into all ministries. And the first element on which your preaching will largely depend for power and success, you will perhaps be surprised to learn, is Imagination, which I regard as the most important of all the elements that go to make the preacher. But you must not understand me to mean the imagination as the creator of fiction; and still less, as the factor of embellishment. The imagination in its relation to art and beauty, is one thing; and in its relations to moral truth, it is another thing, of the most substantial character. Imagination of this kind is the true germ of faith; or the power of conceiving as definite the things which are invisible to the senses—of giving them distinct shape. And this not merely in your own thoughts, but with the power of presenting the things which experience cannot primarily teach to other people's minds, so that they shall be just as obvious to them as though seen with the bodily eye.

Imagination of this kind is a most vital element in preaching. If we presented to people things we had seen, we should have all the bodily organism in our favour. My impression is that the fountain of strength in every Christian ministry is the power of the minister himself to realise God present, and, realising it, to present Him to the people. No ministry can be long, various, rich, and fruitful, I think, except from that root. We hear a great deal about the breadth of the pulpit,

and about the variety of the pulpit, and about carrying the truth home to men's hearts. I have said a great deal to you about it, and shall say more. I claim that the pulpit has a right and a duty to discuss social questions, moral questions in politics, slavery, war, peace, and the intercourse of nations. It has a right to discuss commerce, industry, political economy, and everything from the roof-tree to the foundation-stone of the household, and everything that is of interest in the State. You have a duty to speak of all these things. There is not so broad a platform in the world as the Christian pulpit, nor an air so free as the heavenly air that overhangs it. You have a right to preach on all these things; but if you make your ministry to stand on these things it will be barren. It will be rather a lectureship than a Christian ministry. It will be secular, and will become secularised. The real root and secret of power, after all, in the pulpit, is the preaching of the invisible God to the people as an ever-present God. The preacher, then, has the greatness of the God-power in his soul; and when he is himself inspired with it—and filled with *it* so familiarly that always and everywhere it is the influence under which he looks out at man, at pleasure, at honour, and at all the vicissitudes of human life—still standing under the shadow of God's presence, he has the power of God with man when he comes to speak of the truths of the Gospel as affecting human procedure. This power of conceiving of invisible things does not precede in point of time only, but it underlies, and it dynamically is superior to anything else.

Now, imagination is indispensable to the formation of any clear and distinct ideas of God the Father, the Son, or the Holy Ghost. For myself, I am compelled to say that I must form an ideal of God through his Son, Jesus Christ. Christ is indispensable. My nature needs to fashion the thought of God, though I know him to be a Spirit, into something that shall nearly or remotely represent that which I know. I hold before my mind a glorified form, therefore; but, after all the glory, whatever may be the nimbus and the affluence round about it,

it is to me the form of a glorified man. And I therefore fashion to myself, out of the spirit, that which has to me, as it were, a Divine presence and a Divine being—namely, a Divine man.

But, now come the attributal elements, the fashioning of the disposition, and not only that but a fashioning of the whole interior. I bring to you some day the face, in miniature, of one very beautiful. You look upon it, and say, "Who is that?" I describe the person and give you the name. You say, "It is a beautiful face." But you do not, after looking at it, feel that you are acquainted with the person. Now, I will take you home with me and introduce you to some friend, whose name belongs to this picture, but still you would not feel that you were acquainted. You salute her morning and evening, converse with her, and take part in the social festivities. You admire her tact, her delicacy, and her beauty. You say the acquaintance opens well. She seems to you very lady-like. On the Sabbath Day the Bible class assembles, and you go there with your friend. In the recitations and the low-toned conversations she shows great knowledge and moral feeling, a bright intellect and marvellous discrimination. But, still, you do not feel that you are acquainted with her. Then, you fall sick and experience that delicious interval just after a severe illness, which one sometimes has, the coming dawn after a long night, heralding the morning of returning health. In that time the hours are to be filled up, and she becomes a ministering angel unto you. She is full of resources for your comfort. You notice the wisdom of her management, the power she has to stimulate thought, to play with the imagination, and to cheer the heart. I am not, now, speaking of one to whom you are to be affianced. It is not for you; only, you are making the *acquaintance* of one whose *portrait* you had seen, but nothing more. And, by thus living in communion with you, she has affected you, little by little, in such a manner, that it has been brought home to you; and you say, "I have found a friend!" Well,

who was she?—did you *know* her, when you first saw her portrait?

Do you know the Lord Jesus Christ, when you merely see his portrait, as it were, in the Evangelists? Do you know the Lord Jesus Christ when you simply range through his words of wisdom, and take them, germ-words as they are, with all the fulness that you can? No, not until you have been intimate with Him, and have had your hearts lifted up in their noblest elements, by this serener air, through which God only communicates. It is not until you have been in this spirit, not only on the Lord's Day but on the intervening days. It is not until, by the Holy Spirit, you have been made sensitive in every part, and the Lord Jesus Christ becomes chief among ten thousand and altogether lovely. It is not until you have the power to transfuse Jesus Christ into your whole life that you know him,—until there is something in the morning dawn that brings you the thought of him, in the hush of the evening, at noon time, in the budding and springing of the trees, in the singing of the birds, when you sit listless on the grass in the summer, in the retreats of man, in the cities and towns, with the fertile power of suggestion and association by which you feel that the earth is the Lord's and the fulness thereof. When you know him, in all the boundless domain of nature everything speaks to you of your Lord Jesus Christ. Just so, in your father's house, every room speaks to you of your mother who is gone,—every stair in the staircase, every sound of the bell, every tick of the clock, and everything under the roof, bring back to you her memory. It is not until Jesus fills the soul full, and he is yours, born into you, made familiar, rich and various, touching something in every part of your nature, and spreading out over all the things around about you, that you have the imagination to conceive of the Lord Jesus Christ, and you have a living conception of him, which you can teach and present to others.

But this imagination is required still more vividly in the

second step, namely, the power to throw out your conception upon others, and such a preaching of the Lord Jesus Christ as shall bring him home to your hearers. Now, how will you undertake to do this? You will have little children to deal with. You will have persons of great practical sense, but of very little imagination, if any. You will have persons of a wayward, coarse temperament, and again others of a fine, sensitive nature. You will have those who take moral impressions with extreme facility, and who understand analogies and illustrations; and you will have others who understand nothing of this kind. These persons you must imbue with a sense of Christ's presence with them. This is the prime question in your ministerial life—how to bring Jesus Christ home to men, so that he shall be to them what he is to you. Now, you may present Christ to them historically, and far be it from me to say that you must not put great emphasis upon the historical study of Christ; but you must remember that Christ, as he was eighteen hundred years ago, interpreted by the letter, is not a living Christ. It is an historical picture, but it is not a live Christ. Thence must you get your materials, out of which you make the living faith. Many a minister believes that after he has been delivering a series of sermons on the life and times of Christ, he has been preaching Christ. He has been merely preaching about Him; not preaching Him. There is many a minister who has been preaching the philosophy of Christ—that is, a view of Christ in which, with infinite refinements and cultured arguments, he makes him one of the persons in the Trinity, jealous for his service, jealous for honours, exactly discriminating where the line of infinity comes down and touches the line of finity, and pugnacious all along the line, and then thinks that he has been preaching Christ. Some ministers think that they have been preaching Christ when they have been discoursing about the relations of Christ to the law, the nature of his sufferings, how it was necessary that he should suffer; what the effect of his suffering was upon the universe, and what was the nature of the effect of his suffering upon

divine law, and on the divine sense of justice. They work out of the life and times of Christ, and out of his sufferings and death a theory of Atonement, or, as it is called, a "Plan of Salvation," and present that to men, and then they think they have presented Christ.

Now, I am not saying that you should not discuss such themes, but only that you should not suppose in so doing you have been preaching Christ. You cannot do it in that way. To preach Christ is to make such a presentation of him as shall fill those who hear you. They must be made to conceive it in themselves, and he must be to them a live Saviour, as he is to you. One of the noblest expressions of Paul, is where he exclaims, "Christ who died, yea, rather who liveth," as if he bounded back from the thought of speaking about Christ as dead. He is one who liveth again and reigneth in the heavens over all the earth.

There is danger of a mistake being made here. You might ask me if you ought not to preach atonement. Yes. Ought you not, also, to preach the nature, sufferings, and death of Christ? Yes, provided you will not suppose you understand more than you really do on these subjects. There is much in that direction that may contribute to instruction; but it seems to me that that which you need, which I need, and which the community needs, is that in a world full of penalty, where aches, pains, tears, sighs, and groans, bear witness to divine justice; where, from the beginning, groanings and travailings have testified that God is an avenger, there shall be brought out from this discouraging background the truth of the Gospel, that God *loves* mankind, and would not that they die. He is the God that shall wipe away the tears from every eye. He is the God that shall put out with the brightness of his face the light of the sun, and of the moon. He shall put his arm around about men, and comfort them as a mother her child. That is the love of God in Christ Jesus. With this we would stimulate men, when they are sluggish, to develop their better natures, to give them hope in a future life, to cheer them onward in the

path of duty, and to give them confidence in immortality and eternity; for in God we live and move and have our being.

The imagination, then, is that power of the mind by which it conceives of invisible things and is able to present them as though they were visible to others. That is one of its most transcendent offices. It is the quality which of necessity must belong to the ministry. Their functions require it. In godly families it was, formerly, the habit to discourage the imagination, or to use it only occasionally. They misconceived its glorious functions. It is the very marrow of faith, or that power by which we see the invisible and make others see it. It is the power to bring, from the depths, the things that are hidden from the bodily eye. A ministry of this kind will not and cannot wear out; and the preacher's people will never be tired of listening to him. Did you ever hear anybody say that Spring has been worn out? It has been coming for thousands of years, and it is just as sweet, just as welcome and just as new. as if the birds sang for the first time; and so it will be for a thousand years to come. Those great processes of nature that are continually recurring cannot wear out. But discussions of the systems of theology will. Men get accustomed to repetitions of the same thoughts; but there is something in the love of God and Jesus Christ, and in the application of these things to the human soul, that a ministry which occupies itself with the contemplation and teaching of this law of love, applying the knowledge to all the varying wants and shifting phases of the congregation, will find constant freshness in. Even though you are forty years in one parish, you will never have finished your preaching, and you will never tire your hearers.

I hope, before I have done, to resume the consideration of the Lord Jesus Christ in a ministry, and therefore I will stay my remarks at this point, using the subject only to illustrate what I understand the power of the imagination to be, namely, one of the most vital elements of a successful ministry.

EMOTION.

The next element that I shall mention is the power of feeling. There is a great deal of natural emotion in New Englanders, but much of it is suppressed. It is not the habit of people in the Eastern States to show feeling nearly as much as in the South, nor as much as in the West. The New Testament, however, is Oriental, and the Orientals always had, and showed, a great deal of emotion. The style of the apostles' procedure shows that they had a great deal of fervency, which is only another term for emotional outplay.

If a man undertake to minister to the wants of his congregation purely by the power of feeling, without adequate force in the intellect, there are valid objections to that; but every man who means to be in affinity with his congregation must have feeling. It cannot be helped. A minister without feeling is no better than a book. You might just as well put a book, printed in large type, on the desk where all could read it, and have a man turn over the leaves as you read, as to have a man stand up and clearly and coldly recite the precise truth through which he has gone by a logical course of reasoning. It has to melt somewhere. Somewhere there must be that power, by which the man speaking and the men hearing are unified; and that is the power of emotion.

It will vary indefinitely, in different persons. Some will have much emotion, and some but very little. It is a thing to be striven for. Where there is relatively a deficiency, men can educate themselves and acquire this power.

Now, one of the great hindrances to the exhibition of true Christian feeling in the pulpit is that which I may call the dignity of the pulpit. Men have been afraid to lay that aside, and bring themselves under the conditions necessary for the display of emotion. Now and then they will have a sublime, religious tone of feeling at a revival. But, after all, there is a vast amount of feeling playing in every man's mind, which is a very able element in preaching. It may be intense,

earnest, pathetic, or cheerful, mirthful, and gratifying, and is the result of love to God and God's creatures. If a man desires to preach with power he must have this element coming and going between him and his hearers; he must believe what he is saying, and what he says must be out of himself and not out of his manuscript merely. If a man cannot be free to speak as he feels, but is thinking all the time about the sacredness of the place, it will shut him up. He will grow critical. I think the best rule for a man in society is—and it is good for the pulpit too—to have right aims, do the best thing by the best means you can find, and then let yourself alone. Do not be a spy on yourself. A man that goes down the street thinking of himself all the time, with critical analysis, whether he is doing this, that or the other thing, and turning himself over as if he were a goose on a spit before a fire, and basting himself with good resolutions, is simply belittling himself. This course is bad also in the closet.

There is a large knowledge of one's self that every man should have. But a constant study of the morbid anatomy of one's self is discouraging and harmful. It is the power of being free and independent in their opinions, and of bringing in life, that men want, and they must get it in some way or other. Having right aims, be manly; know that you mean right, that you will do right by the right way; then let go, and do not be thinking of yourself, if you can help it, from sunrise to sunset. A man must go into the pulpit with this spirit. Let him know what he wants, and let him be able to say, "God knows what sends me here to-day." Let his heart be right with God. When he is working for men and among them, if it is best for him to write let him write; but it is better, for the most successful work, that he should not stand up and recite merely. You know what you can do only when the sacred fire is upon you. You have no time then for analyzing the effect upon yourself in any minute way.

Edward Everett once sent down to New Bedford and asked

a friend whether, at a certain passage in a lecture which he was about to give, if he should put his finger into a tumbler of water and allow the water to trickle off drop by drop, it would produce an effect upon his audience. Many men go into the pulpit fresh from the mirror, cravatted and in perfect toilet, with the sanctity of the place weighing upon them, and everything complete and proper. They know if there is the slightest aberration; and under all this there is a profound self-consciousness. They are shocked if any man, in such a place, does that which creates the slightest discord with their awful solemnity or breaks the sanctity of the pulpit. Now, according to my own principles, when a man is a messenger of God, and believes that men are in danger, and believes that he is sent to rescue them, he must be lost in the enthusiasm of that work. Do you suppose he can stop his feelings from being manifested by any system of pulpit routine? If he is naturally correct and makes no mistakes, so much the better, for I do not think that mistakes are *desirable;* but there may be a propriety in his preaching that will damn half his congregation, or there may occasionally be almost an impropriety that will hurt nobody, and, accompanied with the right manner, will save multitudes of men. If it is for anything, it is to *save men* that you are going into the ministry. If you do not go for that, you had better stay out.

Men often think that excitements are dangerous. Yes; everything is dangerous in this world. From the time that a man is born into the world until he leaves it, it is always possible that there might be danger coupled with everything he does. There is a danger that your feeling may be too boisterous, or of a coarse nature, or that it will not be adapted to the wants of the congregation. All these things are to be taken into consideration, but there is no danger from excitement that is half so fearful as the danger of not feeling and not caring. The want of excitement is a hundred times more dangerous than any excitement that you can bring to bear upon a community.

ENTHUSIASM.

There is another force, which I desire to speak of, and that is the element of *Enthusiasm*. This is not feeling, because pure emotion may, or may not, be accompanied by enthusiasm. There is in all enthusiasm a certain outburst and glow. You may have enthusiasm and feeling; or, it may be, enthusiasm and imagination; or, it may be, enthusiasm and reason. In almost all communities, enthusiasm stands before everything else in moving popular assemblies. A preacher who is enthusiastic in everything he does, in all that he believes and in all the movements of his ministry, will generally carry the people with him. He may do this without enthusiasm, but it will be a slow process, and the work will be much more laborious. If you have the power of speech and the skill of presenting the truth, and are enthusiastic, the people will become enthusiastic. People will take your views, because your enthusiasm has inoculated them. Very often, you will see a man of great learning go into a community and accomplish nothing at all, and a whipster will go after him with not as much in his whole body as his predecessor had in his little finger, yet he will revolutionize everything. But you may say that a community aroused by enthusiasm alone will just as quickly relapse into their former state. Yes, but I do not counsel enthusiasm alone. The mistake is in permitting any such relapse. It is the same as though you ploughed a field and then left it for the rain to level it again. You must not only plough it, but sow seed, harrow and till it. Yet it is essential that the field should be ploughed. So it is with a community. Mere enthusiasm will do nothing permanent; but its work must be followed up by continual and fervent preaching and by indoctrination of the truths of the Gospel. I repeat, therefore, that enthusiasm is an indispensable element in a minister's work among men, to bring them to a knowledge of the Lord Jesus Christ.

FAITH.

The other element that I wish to discover is *Faith*, in the sense of *belief*. I do not mean by faith now what I did in the other instance, namely, the realization of the invisible, but the believing spirit which you must have, and the conviction of what you teach. A man who does not believe what he is preaching will very seldom make his people believe it; and, therefore, I say if your minds are much in doubt in respect to the grounds or the great truths of Christianity, and if you are thinking about that all the time, you will never be preachers. You must get rid of that feeling. You can get over it by bringing yourselves to deal with the wants of men, and accustoming yourselves to practical life. There is no study like mixing with men, and helping them. There is nothing that will make you believe in God so much as trying to be like God yourself to your fellow men, nor anything that will bring Christ so near to you as trying to do what Christ did, by giving up your will for your people, and conforming yourself to their dispositions, and presenting to them everything you have realized in respect to the great doctrines of Christianity. I do not understand how men can preach these doctrines who are occupied all the week in raising questions of doubt. There is abroad a habit of mind which is called "constructive criticism" by philosophers, and which is now prevalent in Germany, and somewhat so in England, and is even throwing its shadow upon our own land, and exciting men's minds. A man under that influence is, as it were, congealed, and loses his electrical power by which a man preaches with any effect. There was something almost omnipotent and altogether triumphant in the expression, "I know in whom I believe." A man who is the very embodiment of conviction, and who pours it out upon people so that they can see it and feel it, can preach. He can make men believe things which are true, and even those that are not true, and that ordinances are indispensable which are not indispensable. He can do almost everything with people,

for he really believes his own doctrine. See a Roman Catholic priest go into a community—and there are many of them that might be our exemplars in piety and self-denial—and with that intense faith and zeal, which have made them martyrs among savages, see them labour among the people, and lead them into the fold of the Roman Church. This has been done even among the Puritans of New England, although I think it will not be possible now.

If you are going to preach, do not take things about which you are in doubt to lay before your people. Do not *prove* things too much. A man who goes into his pulpit every Sunday to prove things gives occasion for people to say, "Well, that is not half so certain as I thought it was." You will, by this course, raise up a generation of chronic doubters, and will keep them so by a little drilling in the nice refinement of doctrinal criticism. You can drive back from the heart the great surges of faith with that kind of specious argument, and even the true witness of the Spirit of God in us may be killed in your congregation by such doubting logic. Do not employ arguments any more than is necessary, and then only for the sake of answering objections and killing the enemies of the truth; but in so far as truth itself is concerned, preach it to the consciousness of men. If you have not spoiled your people you have them on your side already. The Word of God and the laws of truth are all conformable to reason and to the course of things that now are; and, certainly, everything that is required in a Christian life—repentance for sin and turning from it, the taking hold of a higher manhood, the nobility and disinterestedness of man—go with God's Word and laws naturally. Assume your position; and if a man says to you, "How is it you are so successful while using so little argument?" tell him that is the very reason of your success. Take things for granted and men will not think to dispute them, but will admit them, and go on with you and become better men than if they had been treated to a logical process of argument, which aroused in them an argumentative spirit of doubt and opposition.

Remember, then, Imagination, Emotion, Enthusiasm, and Conviction, are the four foundation stones of an effective and successful ministry.

QUESTIONS AND ANSWERS.

Q. Suppose a man does not have the enthusiasm of which you have spoken, what is he to do?

Mr Beecher—Do the best he can, and stop. I think it would be a very wholesome thing in a man's parish life, if, once in a while, upon finding that he was not making much of a sermon, he should frankly confess it, and say, "Brethren, we will sing."

Q. Suppose a man tries to work himself up to a feeling of enthusiasm by action and increased emphasis, can he be successful?

Mr Beecher—In regard to that, I will mention a circumstance that occurred to my father. I recollect his coming home in Boston one Sunday, when I was quite a small boy, saying how glad he was to get home, away from the church; and he added, "It seems to me I never made a worse sermon than I did this morning." "Why, father," said I, "I never heard you preach so loud in all my life." "That is the way," said he, "I always holloa when I haven't anything to say!" But how far a man may assume the language of feeling—and he may sometimes, in order to its production—is a fair question, though a question I do not now wish to discuss. There is some difference in the questions put by gray hairs and those put by young men, I notice. (The questioner was an elderly man.) I am sure of one thing, and that is, where a man is naturally cold, he is not as well adapted to the office of preaching as an enthusiastic man. I would say to such a man, "Put yourself in that situation in which sympathy naturally flows; then provide a mould for it, and it will fit the mould first or last." It is just like the cultivation of right feeling in any direction. One of my parishioners will say to me, "I have no benevolence, but

you preach that I ought to give—what shall I do?" I say to him, "*Give*, as a matter of duty, until you feel a pleasure in doing it, and the right feeling will come of itself." So, in addressing a congregation, a man may use the language of a feeling for the sake of getting and propagating the feeling. Indeed, when it comes to preaching, I think it would be a great deal better to act as though you had the feeling, even if you had not, for its effect in carrying your audience whither you wish to carry them.

Q. Do you approve of the appointment of professional revivalists?

Mr Beecher—Yes, if I employ them. If they employ me, I do not like it. The term "professional revivalist" is a fortunate one. I have known a great many of these persons, and a great many that did not do much good. Others I have known who have done a great deal of good. If it is right for Bishop Huntington to go around to all his churches, visiting them, giving them good counsel, preaching to all the people and supervising the economy of the church, as practised under Episcopacy, I do not see why others should not do likewise. I do not see why, if a man has received from God the gifts of arousing people and bringing them to see and acknowledge the great moral truths of Christianity, he should not be employed as a revivalist, under judicious administration. He should be employed by others, always, so as to work into the hands of the pastors, so as to unite the church, and not to divide it. There are difficulties in the "evangelical system," but there are benefits in it also, and in many cases, and in many parts of the country, it would seem almost indispensable to the growth of the churches. In churches that maintain a regular organization, and are alive and active, I do not see the need of professional revivalists, but where they are run down, and in scattered neighbourhoods, I would certainly advise the use of such instrumentalities.

LECTURE VI.

RHETORICAL DRILL AND GENERAL TRAINING.

THERE is, in certain quarters, a prejudice existing against personal training for preaching, in so far as it is affected by posture, gestures, and the like. There is a feeling abroad in regard to it, as though it would make a dramatic art out of that which should be a sacred inspiration. Men say, "Think of Paul taking lessons in posturing and gesticulation, or of St John considering, beforehand, about his robes and the various positions that he should assume." They say, "Let a man who is called of God go into his closet if he would prepare; let him be filled with his subject and with the Holy Ghost, and he need not think of anything else."

But suppose a man should stutter, and you should tell him to go into his closet and be filled with the Holy Ghost, would it cure his stuttering? Suppose a man is a great, awkward, sprawling fellow, do you suppose he can pray himself into grace? Now, you do not think that the call of the Divine Spirit is a substitute for study and for intellectual preparation. You know that a man needs academical or professional education in order to preach his best. But the same considerations that make it wise for you to pass through a liberal education, make it also wise for you to pass through a liberal drill and training in all that pertains to oratory.

THE VOICE.

It is, however, a matter of very great importance what end you seek by such training. If a man is attempting to make himself simply a great orator, if his thought of preaching is how to present the most admirable presence before the people, and how to have tones that shall be most ravishing and melting, and if he consider the gesture that is appropriate to this and that sentence—in short, if he studies as an actor studies, and

as an actor properly studies, too—he will make a great mistake, for what are the actor's ends are but the preacher's means. On the other hand, as a man's voice is that instrument by which the preacher has to perform his whole work, its efficiency is well worthy of study. For instance, the voice must be elastic, so that it can be used for long periods of time without fatigue, and the habitual speaker should learn to derive from it by and by the power of unconscious force. There is just as much reason for a preliminary, systematic and scientific drill of the voice as there is for the training of the muscles of a man's body for any athletic exercise. A man often has, when he begins to preach, a feeble and low voice; each one of his sentences seems like a poor scared mouse running for its hole, and everybody sympathizes with the man as he is hurrying through his discourse in this way, rattling one word into the other. A little judicious drill would have helped him out of that. If his attention is called to it before he begins his ministry, is it not worth while for him to form a better *habit?* A great many men commence preaching under a nervous organism. They very speedily rise to a sharp and hard monotone; and then go on through their whole sermon as fast as they can, never letting their voices go above or below their false pitch, but always sticking to that, until everybody gets tired out and they among the rest.

VARIOUS VOCAL ELEMENTS.

If a man can be taught in the beginning of his ministry something about suppleness of voice, and the method of using it, it is very much to his advantage. For example, I have known scores of preachers that had not the slightest knowledge of the *explosive* tones of the voice. Now and then a man falls into it "by nature," as it is said; that is, he stumbles into it accidentally. But the acquired power of raising the voice at will in its ordinary range, then explosively, and again in its higher keys, and the knowledge of its possibilities under these different phases, will be very helpful. It will help the preacher

to spare both himself and to spare his people. It will help him to accomplish results, almost unconsciously, when it has become a habit, that could not be gained in any other way.

There are a great many effects in public speaking that you must fall into the conversational tone to make. Every man ought to know the charm there is in that tone, and especially when using what we call the vernacular or idiomatic English phrases. I have known a great many most admirable preachers who lost almost all their sympathetic hold upon their congregations, because they were too literary, too periphrastic, and too scholastic in their diction. They always preferred to use large language rather than good Saxon English. But let me tell you, there is a subtle charm in the use of plain language that pleases people, they scarcely know why. It gives bell-notes which ring out suggestions to the popular heart. There are words that men have heard when boys at home, around the hearth and the table, words that are full of father and of mother, and full of common and domestic life. Those are the words that afterward, when brought into your discourse, will produce a strong influence on your auditors, giving an element of success; words that will have an effect that your hearers themselves cannot account for. For, after all, simple language is loaded down and stained through with the best testimonies and memories of life. Now, being sure that your theme is one of interest, and worked out with thought, if you take language of that kind and use it in colloquial or familiar phrases, you must adapt to it a quiet and natural inflection of voice—for almost all the sympathetic part of the voice is in the lower tones and in a conversational strain—and you will evoke a power that is triumphant in reaching the heart, and in making your labours successful among the multitudes.

But there is a great deal besides that. Where you are not enforcing anything, but are persuading or encouraging men, you will find your work very difficult if you speak in a loud tone of voice. You may fire an audience with a loud voice,

but if you wish to draw them into sympathy and to win them by persuasion, and you are near enough for them to feel your magnetism and see your eye, so that you need not have to strain your voice, you must talk to them as a father would talk to his child. You will draw them, and will gain their assent to your propositions, when you could do it in no other way, and certainly not by shouting.

On the other hand, where you are in eager exhortation, or speaking on public topics, where your theme calls you to denunciation, to invective, or anything of that kind, it is then that the sharp and ringing tones that belong to the upper register are sometimes well-nigh omnipotent. There are cases in which by a single explosive tone a man will drive home a thought as a hammer drives a nail; and there is no escape from it. I recollect to have heard Dr Humphrey, President of Amherst College, who certainly was not a rhetorician, on one occasion, speaking in respect to the treatment of the Indians. He used one of the most provincial of provincialisms, but he used it with an explosive tone that fastened it in my memory, and not only that, but it gave an impulse to my whole life, I might say, and affected me in my whole course and labour as a reformer. It was the effect of but a single word. He had been describing the shameful manner in which our government had broken treaties with the Indians in Florida and Georgia, under the influence of Southern statesmanship. He went on saying what was just and what was right, and came to the discussion of some critical point of policy which had been proposed, when he suddenly ceased his argument, and exclaimed, "The voice of the people will be lifted up, and they shall say to the government, YOU SHA'N'T!" Now "sha'n't" is not very good English, but it is provincial, colloquial, and very familiar to every boy. It carried a home feeling with it, and we all knew what it meant. He let it out like a bullet, and the whole chapel was hushed for the moment, and then that rustle followed which showed that the shot had struck. It has remained in my memory ever since.

NECESSITY OF DRILL.

All these various modes of drilling the voice are very important. They give the power to use it on a long strain without tiring it; to use it from top to bottom, so as to have all the various effects, and to know what they are; and to make it flexible, so that you have a ready instrument at your will. These are very important elements to a man who is going to be a preacher. You say, "Yes, I suppose a man ought to take some lessons in regard to these things, but he need not make it a study." I beg your pardon, gentlemen, don't touch it unless you are going to make thorough work of it. No knowledge is really *knowledge* until you can use it without knowing it. You do not understand the truth of anything until it has so far sunk into you that you have almost forgotten where you got it. No man knows how to play a piano who stops and says, "Let me see, that is a B, and that is a D," and so on. That is a kind of awkward and gawky playing, as where one is taking lessons; but when a man has learned and mastered his instrument thoroughly, he does not stop to think which keys he must strike, but his fingers glide from one to the other mechanically, automatically, involuntarily almost. This subtle power comes out only when he has forgotten himself and subdued his instrument, conscious of nothing but the ideas and harmonies which he wishes to express.

If you desire to have your voice at its best, and to make the best use of it, you must go into a drill which will become so familiar that it ceases to be a matter of thought, and the voice takes care of itself. This ought to be done under the best instructors, if you have the opportunity; if not, then study the best books and faithfully *practise* their directions. It was my good fortune, in my early academical life, to fall into the hands of your estimable fellow-citizen, Prof. Lovell, now of New Haven, and for a period of three years I was drilled incessantly (you might not suspect it, but I was) in posturing,

gesture, and voice-culture. His manner, however, he very properly did not communicate to me. And that is a thing which, let me here remark, should never be communicated. It was the skill of that gentleman, that he never left a manner with anybody. He simply gave his pupils the knowledge of what they had in themselves. Afterward, when going to the seminary, I carried the method of his instructions with me, as did others. We practised a great deal on what was called "Dr Barber's System," which was then in vogue, and particularly in developing the voice in what is called its lower register, and also upon the explosive tones. There was a large grove lying between the seminary and my father's house, and it was the habit of my brother Charles and myself, and one or two others, to make the night, and even the day, hideous with our voices, as we passed backward and forward through the wood, exploding all the vowels, from the bottom to the very top of our voices. I found it to be a very manifest benefit, and one that has remained with me all my life long. The drill that I underwent produced, not a rhetorical manner, but a flexible instrument, that accommodated itself readily to every kind of thought and every shape of feeling, and obeyed the inward will in the outward realization of the results of rules and regulations.

HEALTH OF THE VOICE.

In respect to the preservation of the voice there is but little to be said, except this, that a good, healthy man, who maintains wholesome habits, who keeps his neck tough, treats his head daily with cold affusions, and who does not exhaust himself unnecessarily in overstrained speech, should not find it difficult to maintain his voice in a healthy condition, and that through life. I will not go into that obscure subject of ministers' bronchitis. I never had it, and therefore know nothing of it, for which I thank God. If you have it, or are threatened with it, it is rather for your physician than for an unpractised person to give you directions about it. But, generally, a healthy body

and a careful prudence in the exercise of the voice will, I think, go far to make you sound speakers during the whole of your lives.

BODILY CARRIAGE—POSTURE.

It is not necessary that a man should stand awkwardly because it is natural. It is not necessary that a man, because he may not be able to stand like the statue of Apollo, should stand ungracefully. You lose, unconsciously, subtle power; for, although you do not need a very fine physical figure (which is rather a hindrance, I think), yet you should be pleasing in your bearing and gestures. A man who is very beautiful and superlatively graceful sets people to admiring him; they make a kind of monkey god of him, and it stands in the way of his usefulness. From this temptation most of us have been mercifully delivered. On the other hand, what we call naturalness, fitness, good taste and propriety, are to be sought. You like to see a man come into your parlour with, at least, ordinary good manners and some sense of propriety, and what you require in your parlour you certainly have a right to expect in a pulpit. One of the reasons why I condemn these churns called pulpits is that they teach a man bad habits; he is heedless of his posture, and learns bad tricks behind these bulwarks. He thinks that people will not see them.

GESTURE.

So with gestures. There are certain people who will never make many gestures, but they should see to it that what they do make shall be graceful and appropriate. There are others who are so impulsive and so full of feeling that they throw it out in every direction, and it is, therefore, all the more important that their action shall be shorn of all awkwardness and constrained mannerism. Now and then a man is absolutely dramatic, as, for instance, John Gough, who could not speak otherwise. It is unconscious with him. It is inherent in all natural orators; they put themselves at once.

unconsciously, in sympathy with the things they are describing. In any of these situations, whether you are inclined to but little action or a great deal, or even to dramatic forms of action, it is very desirable that you should drill yourselves and practice incessantly, so that your gestures shall not offend good taste. This, too, is a very different thing from practicing before a mirror, and it is a very different thing from making actors of yourselves. It is an education that ought to take place early, and which ought to be incorporated into your very being.

SEMINARY TRAINING.

I will pass on now to some suggestions in respect to your seminary course. I know very well how impatient and eager many students are to get rid of the two or three years' training which is required in the seminary. A man who is naturally a scholar loves to procure knowledge, because it is a luxury for him to study. He will probably be an over-studious man, and will need to be checked rather than stimulated to greater activity. But those who are impatient of study and are longing to go into the field, and who want to pray and converse with impenitent sinners and bring them into the Kingdom, will often say, "What do you suppose Latin and Greek have got to do with that; can't we begin the work without any such laborious preparation as this?" I know what the feeling is; I have seen it displayed very often.

If you will read the familiar correspondence of General Sherman during the war, which was published by the War Department, you will see that months and months before his great march he was studying the country through which he was about to go, its resources, its power of sustaining armies, its populousness, the habits of the people, in short, everything that belonged to it in every relation, and all the questions that could possibly arise in regard to it. He had discussed them on both sides and on two or three hypotheses, so that when he started upon his famous march he had really gone over the country in advance, and made himself the military master of

it; he was possessed of all the knowledge that was necessary to enable him to grapple with any event that might take place. He was prepared for any of two or three different lines of action. Now, you have a campaign that is a great deal longer than his, and an enemy that is a great deal harder to fight; and you must make diligent preparation. You must lay up all the knowledge you can now, and form habits of earnest study that shall make your whole after life's work comparatively easy. You will have enough direct action when you get into the field; so it behooves you now to do whatever you can to abbreviate your future labours.

STUDY OF THE BIBLE.

In the first place, the whole science of interpretation, the whole study of the Word of God and all the developments that are either based upon it or nearly touch it, will be a world of advantage to you. I had the good fortune to be under Professor Stowe in my theological training. Those who have gone through a course with him need not be told how much knowledge he had, nor his keen and crystalline way of putting that knowledge. The advantages which I derived from his teaching, his way of taking hold of Scripture, the knowledge I got of the book as a whole, are inestimable. These I got while pursuing my studies in the seminary. In looking over my old note-books in my study, which I filled independently of my course there, but which were partly in consequence of it and partly from teaching in the Bible class, I found I had gone then very nearly through the New Testament, and had formed an intimate acquaintance with it before I began to preach regularly. In the earliest years of my ministry I pursued a great amount of exegetical study and interpretation of the Word of God, having one service every week which was mainly devoted to that work. Now, the preliminary acquisition of the power to do that, will abbreviate your after work more than you can tell. Do not believe that your enthusiasm will be a light always burning. You must have oil in your

lamps. You must know that study and patient labour are indispensable even to genius. God may have given you genius, but unless he has also given you industry, the genius will leak away, unused, wasted, without profit. Inspiration, intuition, and all the efflorescence of genius are divine gifts; yet there must be some material for them to work upon. You cannot have a flame unless there is something that will feed combustion; you cannot study too much while in the seminary, preparing for the field of your future labours. It will neither cumber you nor hinder you. It will facilitate your work at every step.

THEOLOGY.

In respect to systematic theology the same is true. It is very desirable, I think, that every preacher should have not merely gone through *a* system, but that he should have studied *comparative* theology. He ought to study that system on which he expects to base his ministry. And it is also desirable that he should take cross views of differing systems of theology—for a variety of reasons. You may think you are going to preach some particular system, but most of you will not, even if you try. You may take your teachers' views of theology and preach them for a while, but they will not suit you long. Every man who is fit to preach, will, before many years, begin to have an outline of his own theology very distinctively marked out. But it is very necessary to know what other men have thought, to practice close thinking, to be drilled in sharp and nice discrimination, and to have a mind that is not slatternly and loose but which knows how to work philosophically. You are to meet men who know how to think, if you do not. You may be called to take a parish in which the lawyer, the doctor, and two or three retired gentlemen will know a great deal more than you do, and will turn up their noses whenever you undertake to preach a sermon You cannot afford to have a man in your parish accuse you of being a boy in the pulpit. Every man who preaches from year to year has a system. He may not have the current one. It

may not be Calvin after the manner of Edwards, nor Calvin according to Dwight, nor Calvin as it is taught at Princeton, nor yet Arminianism. It may be this, that, or the other of the various shades, or a new shade of his own. So that you must form the mental habit of looking at all presentations of truth. You will observe that it is not necessary that a man should give lectures in theology to his people, however much he may know—though there might be worse things than that. You might have an occasional familiar lecture on special points of theology and indoctrinate your people with them. But your sermons must be philosophical in principle, and thoroughly thought out. You must acquire the habit of thinking, of looking at truth, not in isolated and fragmentary forms, but in all its relations; and of using it constantly as an instrument of producing good. You see I do believe in the science of theology, though I may not give my faith to any particular school of it, in all points. But no school can dispense with a habit of thinking according to the laws of cause and effect, for is that absolutely necessary.

A SMALL PARISH AT FIRST.

In your first settlement, young gentleman, remember the parable. When you are invited to a feast, "take not the highest seat," but take rather the lowest place, so that it shall be said of you, "Friend, go up higher."

But when a young man is just going out, and is beginning to preach, and men begin to find hopes in him, one of the worst things that can befall him is to think himself an uncommon man, a man of prospects; and to have it whispered here and there, "Oh, he will shake the world yet!" These things are very mischievous to a young man, especially if they lead him to start at a faster pace than he can well maintain. One of the most common mistakes a young man makes is, in thinking that he must have a place large enough for his talents; he does not know where to bestow his goods! If there is an opportunity to take a small country place he will take it "just

temporarily;" but he has his eye on four or five calls, which he thinks are very likely to come to him. This conceit is very deleterious. When you enter upon the work of the ministry it is very desirable that you should take a small and humble sphere, even if you afterward are called to a large one. You should commence at the bottom.

In the first place, you cannot develop so well in any other way the needful creative administrative faculty. If I were Pope in America, besides a hundred other things that would be done, I would send every young man that was anxious to preach into the extreme West, and I would make him think that he was never coming back again. He should work there for ten years; then I think he might begin to be ready for a larger place, or an older church. I would not let him know my future plans for him, but he should think he was going to remain there, and do his work.

One especial advantage of a small parish is that you are obliged to do your work by knowing every person in the community, studying every one of them, and knowing how to impress and manage them by your personal influence, and the power of the Gospel. Every young minister, too, ought to have a parish, where he shall have some time to study, where he shall not be hurried and worried with extra meetings, with excitements and with various distractions. When you first begin to preach you have a raw, untrained nervous system, which cannot bear so much as it can afterward. A man's brain gets tough by exercise. I can now go through an amount of brain-work that would have killed me outright in the first years of my ministerial life. I can trace the gradually accumulating power of endurance of brain excitement.

AN EARLY EXPERIENCE IN THE WEST.

It was my good fortune to be placed in a village with a mere handful of inhabitants in one of the Western States. I conceive it to be one of the kindnesses of Providence that I was sent to so small a place. I had but one male member in

the church, and I wished him out all the time I was there. (Let me illustrate, by personal allusions, if you please; for I do not know why you ask ministers from active parishes to advise you, unless they should tell you something of their experience.)

I practised public speaking from the time of my sophomore year in college. I was addicted to going out and making temperance speeches, and holding conference meetings, so that I acquired considerable confidence, being naturally very diffident. When I went to the seminary I still kept up that habit, practising whenever I had the opportunity. At the end of my three years' course—six months of which, however, were diverted to editorial work, a loss of time to my studies which was afterward made up—I went to a small town in Indiana, the last one in the State toward Cincinnati, on the Ohio River. It had perhaps five or six hundred inhabitants. It had in it a Methodist, a Baptist, and this Presbyterian Church to which I went. The church would hold from about a hundred to one hundred and fifty people; certainly not more than one hundred and fifty. It had no lamps and no hymn-books. It had nineteen female members; and the whole congregation could hardly raise from 200 dols. to 250 dols. as salary. I took that field and went to work in it.

Among the earliest things I did was to beg money from Cincinnati to buy side lamps to hang up in the church, so that we could have night service. After being there a month or two I went to Cincinnati again, and collected money enough to buy hymn-books. I distributed them in the seats. Before this they lined out their hymns. I recollect one of the first strokes of management I ever attempted in that parish was in regard to these hymn-books. Instead of asking the people if they were willing to have hymn-books, I just put the books into the pews; for there are ten men that will fight a change about which they are consulted to one that will fight it when it has taken place. I simply made the change for them. There was a little looking up and looking around, but nothing was said.

So after that we sang out of books. Then there was nobody in the church to light the lamps, and they could not afford to get a sexton. Such a thing was unknown in the primitive simplicity of that Hoosier time. Well, I unanimously elected myself to be the sexton. I swept out the church, trimmed the lamps and lighted them. I was, literally, the light of that church. I didn't stop to groan about it or moan about it, but I did it. At first, the men-folk thereabout seemed to think it was chaff to catch them with, or something of that kind; but I went steadily on doing the work. After a month or so two young men, who were clerks in a store there, suggested to me that they would help me. I didn't think I wanted any help; it was only what one man could do. Then they suggested three or four of us taking one month each, and in that way they were worked in.

It was the best thing that ever happened to them. Having something to do in the church was a means of grace to them. It drew them to me and me to them. None of them were Christian young men; but I consulted them about various things, and by and by I brought a case to them. I said, "Here is a young man who is in great danger of going the wrong way and losing his soul. What do you think is the best means of getting at him?" It made them rather sober and thoughtful to be talking about the salvation of that young man's soul, and the upshot was that they saved their own. They very soon afterwards came into the Spirit, and were converted and became good Christians.

Now, while I was there, I preached the best sermons I knew how to get up. I remember distinctly that every Sunday night I had a headache. I went to bed every Sunday night with a vow registered that I would buy a farm and quit the ministry. If I have said it once, I have said it five hundred times, that I spoilt a good farmer to make a poor minister.

I said a great many extravagant things, and preached with a great deal of crudeness. I preached a great many sermons, which, after six months, I wouldn't have preached again. I

did as many young men do, shaped into a general truth, what was truth only under certain circumstances, and with a particular class of people.

I was a great reader of the old sermonisers. I read old Robert South through and through; I saturated myself with South; I formed much of my style, and my handling of texts, on his methods. I obtained a vast amount of instruction and assistance from various of those old sermonisers, who were as familiar to me as my own name. I read Barrow, Howe, Sherlock, Butler, and Edwards particularly. I preached a great many sermons while reading these old men, and upon their discourses I often founded the framework of my own. After I had preached them, I said to myself, "That will never do; I wouldn't preach that again for all the world." But I was learning, and nobody ever tripped me up. I had no Board of Elders ready to bring me back to orthodoxy. I had time to sow all my ministerial wild oats, and without damage to my people, for they didn't know enough to know whether I was orthodox or not; and it was, generally, greatly to their advantage, because people are very much like fishes. Whales take vast quantities of water into their mouths for the sake of the animalculæ it contains, and then blow out the water, while keeping in the food. People do pretty much the same. They don't believe half that you say. The half that is nutritious they keep, and the rest they let alone. This practice does not hurt them, but it is invaluable to a young man who is getting the bearings of his new station and learning how to handle the ship that God has given him to sail.

GENERAL HINTS.

After faithful and constant practice in such a place as this, you will, after a very little time, begin to make fewer and fewer mistakes, and you will be able to bear more and more work. You will be able to do more creative work after this preparation, and to make the most of your resources. You will also learn how to handle men and things, and you will be deter-

mined upon success in your work; in other words, it will make a man of you.

Let me tell you one secret; that a very strong country church is a position of very much more influence than nineteen out of twenty city churches. City churches are more nearly like wells than anything else. They have their own little circle, and outside of that nothing. Country churches are like rivers. They come from a far distant region, and run a great way. Then again, in a city, three or four churches only are conspicuous and popular, and the rest are comparatively unknown. Keep out of the city as long as you can. Do not aspire to so called great churches, and great places. Go into rural neighbourhoods. Begin your ministry with the common people. Get seasoned with the humanity and sympathies which belong to men; mix with farmers, mechanics, and labouring men; eat with them, sleep with them; for after all, there is the great substance of humanity. You will get it in its purest and simplest forms there. You will have time to grow and strengthen yourselves. Your bodies will grow wholesome. Your brain will grow strong. Your nervous systems will get tough, so that if ever God opens the door and calls you to a more difficult sphere, you can fill it, and do twice as much work with more certainty and with more success than if called to a larger place in the beginning of your ministry.

QUESTIONS AND ANSWERS.

Q. How about living in those little places that don't pay enough to live upon?

Mr Beecher—Live within your income.

There was a Mr Bushnell, quite as famous in his way, in Ohio, as Horace Bushnell was in Connecticut, although of different make. He was a man like Paul, insignificant in his presence, small, and weak-eyed, and I believe, now, blind entirely. He was a man who, besides having a heart con-

secrated to God and humanity, was also fearless, brave, and enterprising. There was a little settlement below Cincinnati, called Cleves. The people there had driven out every minister they had had. The Methodists tried it, and if they cannot stick, you may say it is a tough place. They had to abandon that neighbourhood. Bushnell determined that the Gospel should be preached there, and thither he went; and it was at a time, too, when it was enough to burn a man to have it known that he was an abolitionist. Bushnell went there and preached, and took no pains to hide the fact in the neighbourhood, that he was an abolitionist, although he was so near Kentucky, which was just over the river. He could not get a man in that region who would take him to board. Finally, he found an old cabin that was abandoned by some negroes. He daubed it over with mud, and fixed it up so that it would shelter him. He went into the place, lived in it, cooked for himself, took care of himself, and preached to this people.

At first, they wouldn't go to hear him. He started out after them. He went into the fields, and talked with them. He said, "Now I will tell you, you may just as well come to church; if you won't come when I preach, I shall go to you."

They began to admire the man's pluck. "He is a little fellow," they said, "but he is so courageous!" They had threatened him with everything; but they finally began to listen to him. The first man that came was an infidel. He had been made an infidel by the teachings of Christian churches and ministers, that the Bible justified slavery. He was a man of great benevolence and great justice, and he said, "If Christianity teaches that, I will never be a Christian." When he heard of a minister who denounced slavery, and proved from the Bible that it was unjust, he said, "I want to hear that man." When he found what manner of man he was, he joined himself to the new-comer. He was converted, and became an active Christian man. The result was, that Bushnell very soon gathered up a little church, and they laid

prayer-meetings and other Christian gatherings in the neighbourhood, which soon regenerated it.

Now, I want to know what success Bushnell would have met with if he had put on a broadcloth coat, and had questioned and paltered with the people, saying, "How much salary will you give me?" or if he had asked himself, "Is it my duty to settle down there?" I believe that the Word of Christ is the best charter of every Christian minister. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." There is nothing that makes salary so fast as not to care for it, and to put your whole life and soul into the work of God's ministry, so that men feel to the bottom of their hearts that there is a man who has got hold of them. No man will starve. I do not mean by that, that there is to be no consideration for the future, but I mean to say that a generous trust in the people, and an earnest devotion to work, will insure a man all the support that he needs.

Q. Would you advise a young man to settle immediately upon leaving the seminary, especially in going West?

Yes: the quicker you get to work after you are through your studies, the better. People sometimes say, "Do you think it would be better for me to go to Edinburgh and take a course there?" or, "How would it be if I should go to Germany?" Well, if you are going to be a critical student, a professor, or if you are going to compile a dictionary or take a chair in a theological seminary; if your life is going to be a scholar's life, in contradistinction from a preacher's life; I should say that a post-collegiate course is advisable. But, if you are going to be working among men, do not delay your work one unnecessary moment after getting through your seminary course. An academical education is somewhat exclusive in its character, and tends to foster a class-spirit. You are separated from the people, and are kept out of the ordinary run of human life; you are, as it were, made monks of. If you are fit for your work, the sooner you get into real business in the field, the better for you.

Q. Would you have a man preach while he is in the seminary?

I should say, yes. The habit of bringing your minds to bear on other people, in a moral point of view, ought to be kept up all the way through, from beginning to end. A habit of thinking of other people's welfare, labouring for it and accumulating the material by which you will accomplish it. and carrying your heart warm all the time, is a good thing for a man who is going to preach and to be a minister of Christ.

Q. Are not these little mean places very unfavourable for the culture of grace, etc.?

Mr Beecher.—They are not mean.

Q. I think your first settlement, Lawrenceburg, was mean.

Mr Beecher—No; it was not. It was a good place to train a young minister. We are all sinful. My church was sinful, and its pastor was. There were various degrees of sinners all the way through. But that little town had one woman in it that redeemed the place, and if I had the making of a Catholic calendar I would enrol her as a saint. Old Mother Rice taught me more practical godliness than any one else, except my own father. She was a labouring-woman, the wife of an old, drunken, retired sea captain. They were so poor that they had to live above a cooper's shop, with loose planks for a floor, which wobbled as you walked over them, and through which you could see the men at work below. Her husband would abuse her and swear at her. But there was never any person in distress in the town that Mother Rice did not visit. No case of sickness occurred that she did not consecrate the chamber with her presence. There was nobody who was discouraged and needed comfort that did not experience her kind offices. She was one of the sweetest, gentlest, and serenest of women. This place was like the mud and rubbish brought up by the diver, yet which contains a beautiful pearl. This woman redeemed that town from being mean.

A Student—I know something about the Bushnell of

whom you have spoken, and, although he is a man whom everybody regards with respect, yet he is not a man who comes up to your idea of what a minister should be.

Mr BEECHER—I only mentioned his name to illustrate how a man will succeed by going into the lowest and most hardened community with a consecrated spirit, with courage, and with a determination to succeed. I do not hold him up as a model minister thoughout his whole ministerial life, by any means.

Q. I simply brought up his name in this connection to show the difficulty there is connected with going West, into these little places, in regard to culture. You hold that we ought to have a certain grace and ease of bearing. It seems to me that that kind of a place is very undesirable for such training.

Mr BEECHER—Then carry it there. That should be part of a minister's influence out there. The theory that lies behind every other is that a minister is a little Christ, that he teaches men about Christ by acting the life of Christ over again right before them, with the same humiliation, self-denial, and self-sacrifice that Jesus Christ displayed when on earth among men. Now this, as a model, is so high that we shall all fall short of it; but it is an ideal that will do you a great deal of good to keep in your mind, if you are going to set yourself up before your fellow men as teachers and preachers of the life that is reserved for God's people. You must be to them what Christ was, in his time, to those around him.

Did you ever read "Parkman's History of the Jesuits," in relation to their missions in Canada among the Northern Indians? That book ought to be read by every Protestant clergyman, and especially by those who think there is no piety in the Catholic Church. No matter how erroneous their teaching may be, they displayed some of the sweetest and noblest traits of self-devotion ever recorded in the pages of history, in their missionary work among the Indians. They went among them in their rudest estate, lived in their smoky huts, were derided at, hooted and contemned year after year.

They were men of culture and refinement, and men who had earned at home a world-wide reputation, yet they lived in these wigwams without a single convert, and were willing to live forty years there, and then die without a convert. They rebuke us in our missionary work.

Q. May it not be desirable to spend a year in an Eastern parish before going West?

Mr BEECHER—No, sir! You will never go West if you do. If you go West and endure hardships like a good soldier, you will gradually become worthy to occupy an easier post when you shall be called to one.

LECTURE VII

RHETORICAL ILLUSTRATIONS.

I BELIEVE it was Locke who inveighed against illustrations as the enemies of truth, as leading men astray by latent or supposed analogies; and yet I apprehend that the strictest and most formal processes of logical reasoning have led just as many men astray as ever illustrations did. You can perplex people, and, you can, with great facility, make ingenious issues with illustrations; but, so you can with everything else. They are liable to misuse, but no more than any other instrument of persuasion. If a man knows truth and loves it, if he is earnest in the inculcation of it, and if he never allows himself to state for truth, that which he does not thoroughly believe to be true, the process which he employs, whether analogies, casual reasoning, or illustrations the most political, will participate in the honesty of the man; and there is little risk that any one part will be mistaken more than any other.

THE NATURE OF ILLUSTRATION.

We have the best example of the use of illustration in the history of the education of the world from time immemorial. Experience has taught that not only are persons pleased by being instructed through illustration, but that they are more readily instructed, because, substantially, the mode in which we learn a new thing is by its being likened to something which we already know. This is the principle underlying all true illustrations. They are a kind of covered analogy, or likening of one thing to another, so that obscure things become plain, being represented pictorially or otherwise, by things that are not obscure and that we are familiar with. So then, the ground-work of all illustration is the familiarity of your audience with the thing on which the illustration stands. Now and then it will be proper to lay down and

explain with particulars the fact out of which an illustration is to grow, and then to make the fact illustrate the truth to be made clear. The speaker will, for instance, undertake to demonstrate the isochronism of a watch, and having explained it so that the audience will understand it, he may employ the watch in that regard as an illustration. But, generally, the subject matter of an illustration should be that which is familiar to the minds of those to whom you are speaking.

It is not my province to go into the theoretical nature of the different kinds of illustration, of metaphors, similies and what not; that you have learned in another department, both in your academical and collegiate courses. But I hope to give you some practical hints as to the manner of using these things.

REASONS FOR ILLUSTRATIONS IN PREACHING.

The purpose that we have in view in employing an illustration, is to help people to understand more easily the things that we are teaching them. You ought to drive an audience as a good horseman drives a horse on a journey, not with a supreme regard for himself, but in a way that will enable the horse to achieve his work in the easiest way. An audience has a long and sometimes an arduous journey when you are preaching. Occasionally the way is pretty steep and rough; and it is the minister's business, not so much to take care of himself, as, by all the means in his power, to ease the way for his audience and facilitate their understanding. An illustration is one of the means by which the truth that you teach to men is made so facile that they receive it without effort. I know that some men, among whom, I think, was Coleridge, justify the obscurities of their style, saying that it is a good practice for men to be obliged to dig for the ideas which they get. But, I submit to you that working on Sunday is not proper in church, and obliging your parishioners to dig and delve for ideas in your sermons; making them do the very work you are paid a salary to do for them. Your office is to do the chief part of the thinking and to arrange the truth, while their part is to ex-

perience the motive power, and take the incitement toward a better life. In this work, whatever can make your speech touch every part of the mind in turn will be of great advantage to your audience, and will enable them to perform their rugged journey with less fatigue and with more pleasure. An illustration is never to be a mere ornament, although its being ornamental is no objection to it. If a man's sermon is like a boiled ham and the illustrations are like cloves stuck in it afterward to make it look a little better, or like a bit of celery or other garnish laid around on the edge for the mere delectation of the eye, it is contemptible. But if you have a real and good use for an illustration, that has a real and direct relation to the end you are seeking, then it may be ornamental, and no fault should be found with it for that.

THEY ASSIST ARGUMENT.

Look a little at the result to be accomplished by facile and skilful illustrations. In the first place, they assist us in all that part of our preaching which is naturally based upon pure reasoning, and which is somewhat obscure to minds not trained in philosophical thought. There ought to be in every sermon something that shall task your audience somewhat as it tasked you; otherwise you will not compass some of the noblest themes that lie in the sphere of your duty. But, pure ratiocination addresses itself, to but a very small class of the community. There are very few men who can follow a close argument, from beginning to end; and those who can are trained to it, it being an artificial habit, though of course some minds are more apt for it than others. But the theme must be very familiar, and the argument must be largely a statement of facts, for most audiences to understand it. If you go one step beyond this, into philosophy, or metaphysics, so called, as you must do sometimes, you will be in danger of leaving half your audience behind you.

Illustrations, while they make it easier for all, are absolutely the only means by which a large part of your audience will be

able to understand at all the abstruse processes of reasoning. For a good, compact argument, without illustrations, is very much like the old-fashioned towers that used to be built before artillery was invented; they were built strong, of stone, all the way up above a ladder's reach without a door or a window-slit. The first apartment was so high that it was safe from scaling, and then they had a few windows, and very narrow ones at that. Such were good places for beleaguered men to live in, but they were very poor places to bring up a family in, where there were no windows to let in the light.

Now, an illustration is a window in an argument, and lets in light. You may reason without an illustration; but where you are employing a process of pure reasoning and have arrived at a conclusion, if you can then by an illustration flash back light upon what you have said, you will bring into the minds of your audience a realization of your argument that they cannot get in any other way. I have seen an audience, time and again, follow an argument doubtfully, laboriously, almost suspiciously, and look at each other, as much as to say, "Is he going right?" until the place is arrived at where the speaker says—"It is like—" and then they listen eagerly for what it is like; and when some apt illustration is thrown out before them, there is a sense of relief, as though they said, "Yes, he is right." If you have cheated them, so much the worse for you; but if your illustrations are as true as your argument, and your argument true as the truth itself, then you have helped them a great deal. So that, as a mere matter of help to reason, illustrations are of vast utility in speaking to an audience.

THEY HELP HEARERS TO REMEMBER.

Then, they are a very great help in carrying away and remembering the things your audience have heard from you; because it is true from childhood up, (and woe be to that man out of whom the child has died entirely!) that we remember pictures and parables and fables and stories. Now, if in your

discourses, when taking a comprehensive view of truth, you illustrate each step by an appropriate picture, you will find that the plain people of your congregation will go away, remembering every one of your illustrations. If they are asked, "Well, what was the illustration for?" they will stop and consider, "What was he saying then?" They will fish for it, and they will generally get the substance of it. "Oh, it was this; he was proving so and so, and then he illustrated it by this." They will remember the picture; and, if they are questioned, the picture will bring back the truth to them; and after that, they will remember both together. Whereas all, except the few logically trained minds, would very soon have forgotten what you had discoursed upon, if you had not thus suitably seasoned it.

Your illustrations will be the salt that will preserve your teachings, and men will remember them.

THEY STIMULATE IMAGINATION.

Then, the effect of illustrations upon ideality is very great. They bring into play the imaginative faculty, which is only another name for ideality. The sense of the invisible and of the beautiful are combined in ideality. Now, all great truth is beautiful. It has in it an element of taste and an element of fitness. The "beauty of holiness" we find spoken of in the Word of God, and it is a beauty that does not belong to anything that is material. God is, transcendently, a lover of beauty, and all the issues of the Divine Soul are, if we could see them as He sees them, beautiful, just as self-denial and love are beautiful, and as purity and truth and all good things are beautiful.

It is not, therefore, in the interest of truth, that a man should sift it down to the mere bare nuggets of statement that it is susceptible of; and it is not best for an audience. It is best that a truth should have argument to substantiate it, and analysis and close reasoning; yet when you come to give it to an audience you should clothe it with flesh, so that it shall be fit

for their understandings. In no other way can you so stir up that side of the mind to grasp your statements and arguments easily, and prepare it to remember them. You cannot help your audience in any other way so well as by keeping alive in them the sense of the imagination, and making the truth palpable to them, because it is appealing to the taste, to the sense of the beautiful in imagery as well as to the sense of truth.

THE ART OF RESTING AUDIENCES.

Then, it is a great art to know how to preach as long as you want to, or have to, and not tire your audience, especially where you have been preaching many years in the same place. For my own part I do not think that a very long sermon is adapted to edification; but a man ought to be able to preach an hour, and to hold his audience too. He cannot do it, however, if his sermon is a monotone, either in voice or thought. He cannot do it, unless he is interesting. He cannot possibly hold his people unwearied, when they have become accustomed to his voice, his manner, and his thoughts, unless he moves through a very considerable scale, up and down, resting them—in other words, changing the faculties that he is addressing. For instance, you are, at one time, by statements of facts, engaging the perceptive reason, as a phrenologist would say. You soon pass, by a natural transition, to the relations that exist between facts and statements, and you are then addressing another audience, namely, the reflective faculties of your people. And when you have concluded an argument upon that, and have flashed an illustration that touches and wakes up their fancy and imagination, you are bringing in still another audience—the ideal or imaginative one. And now, if out of these you express a sweet wine that goes to the emotions and arouses their feelings, so that one and another in the congregation wipes his eyes, and the proud man, that does not want to cry, blows his nose—what have you done? You have relieved the weariness of your congregation by enabling

them to listen with different parts of their minds to what you have been saying.

If I were to stand here on one leg for ten minutes, I should be very grateful if I were permitted to stand on the other a little while. If I stood on both of them, perfectly erect, I should be glad to have the opportunity of resting more heavily on one, and taking an easy position. In other words, there is nothing that tires a man so much as standing in one posture, stock still. By preaching to different parts of the minds of your audience, one part rests the others; and persons not wearied out will listen to long sermons and think them very short. It is a good thing for a man to preach an hour and have his people say, "Why, you ought not to have stopped for an hour yet." That is a compliment that you will not get ever day, and you ought to be very grateful when you do get it.

ILLUSTRATIONS PROVIDE FOR VARIOUS HEARERS.

Then there is the relation of illustrations to a mixed audience, which deserves your consideration. I have known ministers who always unconsciously sifted their audience, and they preached to nothing but the bolted wheat. Now, you have got a little fine flour in your congregation; and more poor flour; then you have the Graham flour, which is the wheat ground up, husk and all; and then you have all the unground wheat and all the straw and all the stubble. You are just as much bound to take care of the bottom as you are of the top. It is a little easier, after you have fallen into the habit of doing it, to preach to those people who appreciate your better efforts. It is easier for you to preach so that the household of cultured and refined people will love to sit down and talk with you on this subtle feeling, and about that wonderful idea you got from the German poet, and so on. But that is self-indulgence, half the time, on the part of the pastor. He follows the path that he likes, in which he excels, and he is not thinking of the great masses that are under him.

You are bound to see that *everybody gets something every time.* There ought not to be a five-year-old child that shall go home without something that pleases and instructs him.

How are you going to do that? I know of no other way than by illustration.

I have around my pulpit, and sometimes crowding upon the platform, a good many of the boys and girls of the congregation. I notice that, during the general statements of the sermon and the exegetical parts of it, introducing the main discourse, the children are playing with each other. One will push a hymn-book on a hat toward the other, and they will set each other laughing. That which ought not to be done is, with children, very funny and amusing. By and by, I have occasion to use an illustration, and I happen to turn round and look at the children, and not one of them is playing, but they are all looking up with interest depicted on their faces. I did not think of them in making it perhaps, but I saw, when the food fell out in that way, that even the children were fed too. You will observe that the children in the congregation will usually know perfectly well whether there is anything in the sermon for them or not. There always ought to be, and there is no way in which you can prepare a sermon for the delectation of the plain people, and the uncultured, and little children, better than by making it attractive and instructive with illustrations. That is the best method to adopt with a mixed audience.

And that is the kind of audience for which you must prepare yourself, too. It is only now and then that a man has a chapel in a college, where all are students. You are going into parishes where there are old and young and middle-aged people; where there are working men and men of leisure; dull men and sharp men; practised wordlings, and spiritual and guileless men; in fact, all sorts of people. And you are to preach so that every man shall have his portion in due season, and that portion ought to be in every sermon, more or less. You will scarcely be able to do it in any other way than by

illustration. If God has not given you the gift, by original endowment, strive to attain it by cultivation.

VARIOUS MODES OF PRESENTING ARGUMENT.

Then there is another thing. You are to carry the thoughts in your sermon as the air or theme is carried in some musical compositions. Certain of the finest chorals will have the air carried throughout, sometimes by the soprano, sometimes by the contralto, sometimes by the tenor, and sometimes by the bass. So with your argument; it must be borne by different parts of your sermon. Sometimes it must be put forward by an illustration, sometimes by an appeal to the feelings, sometimes by a process of reasoning, and sometimes by the imagination. Your argument is not to be all one stereotyped expression of thought.

Frequently a speaker will make a statement, and then laboriously lay out the track from that statement clear over to the next point, thus using up precious time. But there is such a thing as striking at once to a man's conscience by bounding over the whole logical process, abbreviating both space and time, and gaining conviction.

What do you want? You do not want an argument for the sake of an argument. You do not want a sermon that is as perfect a machine as a machine can be, unless it *does* something. You want the people; and the shortest and surest way to get them is the best way. When you are preaching a sermon which has been prepared with a great deal of care, and are laying down the truth with forcible arguments, you will often find that you are losing your hold on the attention of your people by continuing in that direction. But coming to a fortunate point, strike out an illustration which arouses and interests them, leave the track of your argument, and never mind what becomes of your elaborate sermon, and you will see the heavy and uninterested eyes lighting up again. "But," you say, "that will make my sermon unsymmetrical." Well, were you called to preach for the sake of the salvation of

sermons? Just follow the stream, and use the bait they are biting at, and take no heed of your sermon.

You will find it almost impossible to carry forward the demonstration of a truth in one straight course so as to make it real to a general audience. You must vary your method constantly. Yet through it all you can carry the burden of your discourse so that it shall after all be made clear to the whole of your audience. An argument may as well go forward by illustration as by abstract statement; sometimes it will go better.

ILLUSTRATIONS BRIDGE DIFFICULT PLACES.

Then there is another element for you to consider. Illustrations are invisible tactics. A minister often hovers between the "ought to do," and the "how to do." He knows that there is a subject that ought to be preached about; and yet, if he should deliberately preach on that topic, everybody would turn round and look at Mr A., who is the very embodiment of that special vice, or fault, or excellence.

There are many very important themes which a minister may not desire to preach openly upon, for various reasons; especially if he wish to remain in the parish. But there are times when you can attain your object by an illustration pointed at the fault, without indicating whom you are hitting, but continuing your sermon as though you were utterly unconscious of the effect of your blow.

When I was settled at Indianapolis, nobody was allowed to say a word on the subject of slavery. They were all red-hot out there then; and one of the elders said, "If an abolitionist comes here, I will head a mob to put him down." I was a young preacher. I had some pluck; and I felt, and it grew in me, that that was a subject that ought to be preached upon; but I knew that just as sure as I preached an abolition sermon they would blow me up sky-high, and my usefulness in that parish would be gone. But I was determined they should hear it, first or last. The question was, "How should

I do it?" I recollect one of the earliest efforts I made in that direction was in a sermon on some general topic. It was necessary to illustrate a point, and I did it by picturing a father ransoming his son from captivity among the Algerines, and glorying in his love of liberty and his fight against bondage. They all thought I was going to apply it to slavery, but I did not. I applied it to my subject, and it passed off; and they all drew a long breath.

It was not long before I had another illustration from that quarter. And so, before I had been there a year, I had gone over all the sore spots of slavery, in illustrating the subjects of Christian experience and doctrine. It broke the ice.

You may say that that was not the most honourable way, and that it was a weakness. It may have been weak; but I conquered them by that very weakness.

If you find that it is necessary to do a thing, make up your mind to do it. If you cannot accomplish it in the very best way, do it by the next best, and so on; but see to it that it is *done* by the best means at your command. Go to the bottom of it, and work at it until you attain the desired result.

Thus, in using an illustration pointed at a certain fault or weakness among your people, as I have done a thousand times (and I speak within bounds), never let it be known that you are aiming at any particular individual. Sometimes a person will say to me, "There is great distress in such a family, and they will be in your church; can't you say something that will be useful to them?" If I were to bring that case right before the congregation, in all its personal details, it would scandalize the church, and repel the very people whom I wanted to help. But suppose, while I am preaching, I imagine a case of difference between husband and wife, who are, perhaps, hard, suspicious, and unforgiving toward each other, and I take the subject of God's forgiveness, and illustrate it by the conduct of two couples, one of which stands on a high and noble plane, and the other on a low, selfish plane. They do not know that I know anything about their difficulty, because, when I am

hitting a man with an illustration, I never look at him. But such a man or woman will go home and say, "Why, if somebody had been telling him of my case, he could not have hit it more exactly." They take it to heart and it is blessed unto them. I have seen multitudes of such cases.

You may go down to the brook under the willows and angle for the trout that everybody has been trying to catch, but in vain. You go splashing and tearing along, throwing in your pole, line and all! Do you think you can catch him that way? No, indeed; you must begin afar off and quietly; if need be, drawing yourself along on the grass, and perhaps even on your belly, until you come where, through the quivering leaves, you see the flash of the sun, and then, slowly and gently you throw your line around, so that the fly on its end falls as light as a gossamer upon the placid surface of the brook. The trout will think, "That is not a bait thrown to catch me; there is nobody there," and he rises to the fly, takes it, and you take him.

So there are thousands of persons in the world that you will take if they do not know that you are after them, but whom you could not touch if they suspected your purpose. Illustrations are invaluable for this kind of work, and there is nothing half so effective.

THEY EDUCATE THE PEOPLE.

I notice that in a prayer-meeting which has grown up under a minister who illustrates, all the members of the church illustrate too. They all begin to see visions, and to catch likenesses and resemblances. This becomes a habit, and it is to them a pathfinder or a starfinder, as it were. It leads men to look at truth, not only in one aspect, but in all its bearings, and to make analogies and illustrations for themselves, and thus brings them into the truth. By this means you bring up your congregation to understand the truth easier than you would by any other method.

THE SOURCES MUST BE VARIOUS.

But to continue illustrations for any considerable time you must draw them from various sources. To do this you must study the natural world, the different phases of human society, and the life of the household in moral colours. They are inexhaustible sources from which to draw the needful instruction.

If you are preaching to pedants, you may properly enough illustrate by the ancient classics; but if you are preaching to common people you must not confine yourself to that course, although it is allowable, once in a while, to use some illustration drawn from the heroes of ancient history and mythology. But, what may be called scholarly illustrations are not generally good for the common people, although they may be for scholars. They may serve to impress the more ignorant with a sense of your knowledge, but that is not what you are called to preach for. That would be a poor business.

In the development of this faculty of illustration it is necessary to know the philosophy of it. All illustration, to be apt, should touch your people where their level is. I do not know as this art can be learned. But I may suggest that it is a good thing, in looking over an audience, to cultivate the habit of seeing illustrations *in them*. If I see a seaman sitting among my audience I do not say "I will use him as a figure," and apply it personally. But out of him jumps an illustration from the sea, and it comes to seek me out. If there be a watchmaker present that I happen to recognise, my next illustration will very likely be from horology; though he will be utterly unconscious of the use I have made of him. Then I see a schoolmistress, and my next illustration will be out of school teaching. Thus, where your audience is known to you, the illustration ought not simply to meet your wants as a speaker, but it should meet the wants of your congregation, it should be a help to them.

HOMELY ILLUSTRATIONS.

You must not be afraid to illustrate truths in an undignified manner. Young gentlemen, where you cannot help yourselves you have a right to be dignified; but this cant and talk about dignity is the most shabby and miserable pretence of pride and of an artificial culture. There is nothing so dignified as a man *in earnest.* It is that which approves itself to the moral consciousness of every hearer. If, besides that, you are naturally graceful and handsome, and your thoughts flow in a certain high order, so much the better; but if they do not, and you assume the pretence of it, and put on the mask of these things without having the inward soul, you are base.

Now, in respect to truth, do not be ashamed to explain it by homely illustrations. Do not be ashamed to talk to the miller about his mill, or to the ploughman about his plough, and about the grubs that are under it, and about every part of it. If you are going to be a master in your business you must know about all these things yourself. Having eyes, you must see; having ears, you must hear; and having a heart you must understand. A minister ought to be the best informed man on the face of the earth. He ought to see everything, inquire about everything, and be interested in everything. You may ask, "Shall I treasure up illustrations?" Yes; if that is your way, you may do so; if not, you will very soon find it out. You must know what is the best method for yourself. You cannot pattern on anybody else. Imitations are always poor stuff. You must find out the thing meant for you, and then do the best you can. You must be faithful in the place where God put you, and for which you are equipped. A minister is not a man to know books alone. He must know books and study them profoundly. You must be conversant with the thoughts and deeds of the noble minds of every age of the world. There is much for you in history and in libraries, in the discourse of your equals, in the conversation of scholarly men. But this fact ought you not to overlook nor to

neglect, that you are God's shepherds, for the sheep and for the lambs as well. You ought to know about the woman's spinning-wheel, about the weaver's loom and every part of it. You ought to know about the gardener's thought, his ambitions and feelings. You ought to know what is done in the barn, in the cellar, in the vineyard and every where. You ought to know and understand a naturalist's enthusiasm when he finds a new flower or a new bug—that ecstasy is almost like a heaven of heavens to the apocalyptic John! You must study men, women, and children, their weaknesses and their strong sides. You must live among men, and be sentient and conscious of what they are, and what they think about. And when you come to preach, it is for you to draw an illustration in the range where your hearers live, whether it be high or low; and you must change them continually, providing now for some, and now for others. But they must be always on a level with your audience, so that they will surge back and draw your hearers to you.

You must bring people to yourself and not wait for them to come. As well might a new bucket of white oak, newly hooped—the very best bucket to be had—expect that water shall come up from the well to its level, while it simply hangs over the well-curb; it must go down to the water to bring it up. You must go down to your people. There must be a place where your yarn is joined on to their yarn, and it must be joined in one common thread.

ILLUSTRATIONS MUST BE APT.

Let me say to you, that in using illustrations, you must be sure that they are always apposite. If you should undertake to "work ship" in an audience when there is a good old sea captain, and you should make a mistake, and speak as though you thought the taffrail was the rudder, he would feel contempt for you. If I should hear a politician say that Job said, "Every tub must stand upon its own bottom," I should laugh at him, and his illustration and quotation would not do me

much good. When you are talking about matters that men know about, you must know just as much as they do. Never let a man in your congregation detect you in an inaccuracy if you can help it. If you speak about making wine, be sure you know about making it. To do that, it is not necessary that you should know how to drink it, however.

Therefore, always be learning.

HOW TO GET INFORMATION.

There are two points about learning. In the first place, never ask a question, if you can help it; and, secondly, don't ever let a thing go unknown for the lack of asking a question, if you cannot help it. Think it out first. Dig it out; study it; go around it, and question yourself, and get it out. If you really cannot, then turn and ask somebody. See everything, and see it right, and use it as you go along.

A man's study should be everywhere, in the house, in the street, in the fields, and in the busy haunts of men. You see a bevy of children in the window, and you can form them into a picture in your mind. You may see the nurse and the way she is dressed. You try to describe it. You look again and make yourself master of the details. By and by it will come up to you again, itself, and you will be able to make an accurate picture of it, having made an accurate observation of it. Little by little, this habit will grow, until, by and by, in later life, you will find that you command respect by your illustrations, just as much as by arguments and analogies.

ILLUSTRATIONS MUST BE PROMPT.

Then, again, while elaborate allegories and fables are very good things, and may be used with discretion, illustrations, so called, ought always to be clean, accurate, and *quick*. Do not let them dawdle on your hands. There is nothing that tires an audience so much as when they have to think faster than you do. You have got to keep ahead of them. Do you know what it is to walk behind slow people and tread on their heels?

How it tires and vexes one! You know how people are vexed with a preacher who is slow and dilatory, and does not get along. He tires people out, for though he may not have but six or seven words of his sentence completed, they know the whole of it; and what is the use then of his uttering the rest?

With illustrations, there should be energy and vigour in their delivery. Let them come with a crack, as when a driver would stir up his team. The horse does not know anything about it until the crack of the whip comes. So with an illustration. Make it sharp. Throw it out. Let it come better and better, and the best at the last, and then be done with it.

THE HABIT OF ILLUSTRATING.

In regard to the gift of illustrating, and the education of it, it is the same as with all other things. Some men are born mathematicians; and whatever they do, that will be the strongest impulse in their intellectual natures. Other men are a little less endowed in that direction, and others still less; but almost everybody has enough of the arithmetical faculty on which to build an education. It is so also in poetry and in music. You are educable.

In regard to illustrations, you find persons who are instinctively given to it. Many of you will find it natural to you. But do not be discouraged, even if it is natural, that you do not at once succeed. Why should you succeed before you learn the rudiments of your art? Why should you be able to run before you can walk? Practice by yourselves to imaginary audiences; make illustrations and use them; train yourselves to it. If once or twice on every Sabbath day you can make a fitting illustration and see that you have gained ground by it—take courage, and you will improve day by day and year by year.

I can say, for your encouragement, that while illustrations are as natural to me as breathing, I use fifty now to one in the early years of my ministry. For the first six or eight years, perhaps, they were comparatively few and far apart. But I

developed a tendency that was latent in me, and educated myself in that respect; and that, too, by study and practice, by hard thought, and by a great many trials, both with the pen, and extemporaneously by myself, when I was walking here and there. Whatever I have gained in that direction is largely the result of education. You need not therefore be discouraged if it does not come to you immediately. You cannot be men at once in these things. This world is God's anvil, and whatever is fit for the battle has been beaten out on that anvil, and it has felt the fire before it has felt the blow. So that, whatever you would get in this world that is worth having, you must work for. Do not be cast down. Be brave, industrious, disinterested, simple, and true-hearted. Whatever God means to give you for your usefulness will certainly come to you.

QUESTIONS AND ANSWERS.

Q. Do you think the use of these encyclopædias of illustrations is honest?

Mr BEECHER—Why not?

STUDENT—Because one ought to make his illustrations himself, I should say.

Mr BEECHER—That is purely a question with yourself. If a man says he would rather take the pains and time to work out his illustrations himself, he has a perfect right to do so. It is just the same question that comes up in everything else. "Do you think a man ought to copy pictures, or to study from Nature?" One school will tell you one thing, and another school another thing. It is simply a matter of preference. I should not borrow my illustrations a great while if I could help it; but if you find that you accomplish your designs in preaching, and at the same time improve yourself by practising in that way, it is allowable.

Q. Is it best to give your illustrations extemporaneously, even when the sermon is written?

Mr Beecher—Yes, and no. Sometimes it is, and sometimes it is not. Some of your carefully written out illustrations would die between your attempting to remember and attempting to originate. There is nothing worse than to get into the place where those two processes meet. You will hear a person say, "I have either to read my sermons or else make brief notes and not read at all." The difficulty is that if you have your notes well written out and then look up from them and undertake to extemporize, you will be extemporizing, as it were, with one eye, and thinking of what is in your notes with the other; so that you will really rest on neither, but go down between the two processes. No man can extemporize until he cuts the cord that holds him to his sermon. You cannot extemporize while you are thinking of anything other than the impulse which is carrying you on.

Q. Would you advocate special services for children, at times?

Mr Beecher—Yes. It is a very excellent plan, indeed. I think every parish should have a monthly service for children. Dr Storrs has had a regular series of discourses for his children, and it has been one of the most excellent features of his ministry in Brooklyn.

Q. About how much poetry is necessary to spice a sermon?

Mr Beecher—Of quotations I should say, generally none. Of poetical treatment and illustration, it "depends." Poetry, you know, is not a thing that you can measure and put in by quantity. If your theme suggests illustrations which are poetical, take and use them; but to determine that you will have a definite quantity of them, will kill inspiration in the very egg.

Q. Is there not danger of getting into a loose way of sermonising, by not preparing your illustrations beforehand, but just taking them as they strike you in the pulpit?

Mr Beecher—Yes; and there is danger of getting into too severe a habit, if you prepare in the other way. There is danger, any way. You cannot prepare in any way so that

you can say to yourself, "Now, I am sure of success; I need not give myself any further responsibility." For, if there is a working man on earth, it is the man who undertakes to preach continually and steadily to an ordinary congregation. Let me say to you, gentlemen, never be frightened because you have preached a bad sermon; but, at the same time, never, under any circumstances whatever, preach a bad sermon on purpose, or by negligence or carelessness. If you are not in a good condition for work, if you are sick, never apologize, but do the best you can, even though knowing you are doing it very poorly. That is not a pleasant experience, as I can bear witness. Preach the best you can, under the circumstances, without apology. If you are preaching to but six people, do the best thing you can do. Do it always and everywhere.

Q. Is it a proper thing to make an audience laugh by an illustration?

Mr Beecher—Never turn aside from a laugh any more than you would from a cry. Go ahead on your Master's business, and do it well. And remember this, that every faculty in you was placed there by the dear Lord God for his service. Never *try* to raise a laugh for a laugh's sake, or to make men merry as a piece of sensationalism, when you are preaching on solemn things. That is allowable at a picnic, but not in a pulpit where you are preaching to men in regard to God and their own destiny. But if mirth comes up naturally, do not stifle it; strike that chord, and particularly if you want to make an audience cry. If I can make them laugh, I do not thank anybody for the next move; I will make them cry. Did you ever see a woman carrying a pan of milk quite full, and it slops over on one side, that it did not immediately slop over on the other also?

Q. If a man "slops over" on some occasions, is he not liable to "slop over" continually?

Mr Beecher—Not long in one place, if he does it continually. If you take the liberty, however, from what I have said, to quote stale jokes; if you make queer turns because

they will make people laugh, and to show you have power over a congregation, you will prove yourselves contemptible fellows. But if, when you are arguing any question, the thing comes upon you so that you see a point in a ludicrous light, you can sometimes flash it at your audience, and accomplish at a stroke what you were seeking to do by a long train of argument, and that is entirely allowable. In such a case do not attempt to suppress laughter. That is a part of the nature that God gave us, and which we can use in his service. When you are fighting the Devil, shoot him with anything.

Q. Would not a man, under such circumstances, be in danger of turning over just what he was trying to accomplish?

Mr Beecher—No; unless he accompanies it very poorly.

If a minister is earnest and honest, and a man of God, if he bears about him the savour of the heavenly world, and the benevolence of this life, his people will know that. If you know the difference between a man who is in earnest and one who is merely playing, do you suppose the people will respond to the superficial and lower qualities, and not to the greater and nobler ones in a true preacher?

Q. How long would you advise a young man to preach?

Mr Beecher—As long as he can make his people take his sermon. That is very much like asking how long a coat you should have made for people, in general.

LECTURE VIII.

HEALTH AS RELATED TO PREACHING.

THERE has been, in recent times, a great deal more information diffused among the common people on the subject of health than formerly, and I think men live more wholesomely, and all the processes of society are in better accordance with the laws of life. Men have more intelligent ideas of what to avoid and what to seek.

There is one relation, however, to which I shall more particularly confine myself to-day, which has been largely left out of the popular consideration, and that is the relation of health to brain work.

If you take a full stem of wheat in harvest-time, and shake out all the kernels of wheat, what is left is chaff and straw. So, if you take from a man his brain-power, all that is left of him is chaff and straw; that is, it is nothing but animal. All there is of a man lies in the nerve and brain-power; and while the business of life is to take care of the bone and muscle, the stomach, the liver, the lungs, and the heart, that is only because this is the way to take care of that which is, after all, the sovereign, and for which all these other things are merely servants and messengers and purveyors. It is the brain-power, or the mental power as expressed through the brain, that causes man to surpass the lower creations around him.

Now, it is not very difficult for a man to live in the enjoyment of good health, who is born with a good constitution, which he has not in youth drained and sapped, and who has come into a noble and virtuous manhood, and into a profession that will keep him within proper bounds of exertion. But you must remember that you are going to be under fire. Let a man be in the midst of a desperate naval engagement, where the shot and shell are filling the air, and the splinters flying thick as hail, he will find it is not so easy to pass unscathed. Let a man be

in the midst of an awakened community, where all the members of two hundred families have a right to go to his fire and light their torches; where he is obliged to preach Monday, and Tuesday, and Wednesday, and Thursday, and Friday, and Saturday, and twice on Sunday; where he is visited by all; where he must preside at prayer-meetings and social gatherings; and where he has to be a perpetual fountain, out of which so many different hydrants are drawing their supplies,—then, to keep one's health is a very different thing.

There are very few men in the ministry who do live at one-half of their competency or power. They do not know how to make their machine work at a high rate of speed, with great executive energy without damage to themselves. It is an art to be healthy at all; but to be healthy when you are run at the top of your speed all the time, is a great art indeed.

WHAT IS HEALTH?

Let me tell you that when I speak of health, I do not mean not being sick. I divide people into, first, the sick folks; secondly, the not sick folks; thirdly, the almost healthy folks; and fourthly—and they are the elect—the folks that are healthy. What I mean by "health" is such a feeling or tone in every part of a man's body or system that he has the natural language of health. What is the natural language of health? Well, look at four-month-old puppies, and see. Look at kittens, and see. Look at children from the time they are three or four or five years old. Look at young men, when they are at school and at the academy. They cannot holloa enough, nor run enough, nor wrestle enough, nor eat enough. They are just *full*. It is buoyancy. It is the insatiable desire of play and of exertion.

The nature of the human constitution, in a state of health, is to be a creative instrument or agent; and the necessity in a man to be creating outside of himself, is one of the noblest tokens of health. When one has been kept at work and under the yoke, he has played off his surplus energy in the

various channels of his business activities. We do not expect a man to bound and caper about, for the simple reason that he has other legitimate channels to work off his steam in. But, let him get a vacation. He goes to the White Mountains. He has three or four days of uncaring rest and nights of long sleep, and then he awakes to the stimulus of the mountains. "Well," he says, "I feel like a boy again," which is only another way of saying, "I feel my health." His system is not perverted. He is rested in all his parts, and that vast amount of energy and vitality which he generates, but which in the city was worked off in professional labours and social relations, is now being collected again; the measure of the instrument is filled and it pours over. A man in health is a fountain, and he flows over at the eye, at the lip, and all the time, by every species of action and demonstration.

I have often seen what are called over-shot wheels, where they have a very small and weak stream. They get a wheel of large diameter, and the buckets are made in a peculiar form, sloping from the mouth up. Then comes a little trickling stream which pours down into the big buckets its slow accumulation of water-weight, and it begins to turn the wheel very moderately and gradually, and so it goes. That is about the condition in which average men are working—just enough to turn an over-shot wheel. But, if you have a great, full strong stream, the mere impact of which on the wheel is enough to turn it, then the wheel is made under-shot, and the water comes dashing against the breast and the bottom of it, and around it turns, promptly and rapidly. The miller says, "What do I care? I have got the whole stream. There is no use in economizing my water; I will let it flow," and the water runs all the time. There are very few men that can afford to run on an under-shot wheel. Almost all men are economists of their resources, because they have not this real high health.

HEALTH AND THOUGHT.

As to the direct bearing of this bodily condition on your coming duties, let me say, first, men in a high state of health invariably see more sharply the truth that they are after. They see its relations and its fitness. They have a sense of direction, combination, and of the power of relations of truth to emotion. The old-fashioned way of preparing a sermon was where a man sat down with his pipe, and smoked and "thought," as he called it, and after one or two or three hours—his wife saying to everybody in the meantime, "Dear man, he is upstairs, studying. He has to study so hard!"—in which he has been in a muggy, fumbling state of mind, he at last comes out with the product of it for the pulpit. It is like unleavened bread—doughy, dumpy, and heavy, hard to eat, and harder to digest. There has been nothing put in it to vitalize it. But when a man is in a perfect state of health, no matter where he goes, he is sensitive to social influence, and to social wants. He discovers instinctively men's necessities. He is very quick to choose the instrument by which to minister to those necessities, so that when he goes to his study he has something to do *and he knows what it is.*

He is accurate in his thinking. Is there no difference in the varying moods of the draughtsman? Take him with a bilious headache. Do you suppose he can make his strokes so that every line of his drawing shall express thought? Some people say, "Why, there are times when I can do more in a day than in a week at other times," which is true, because at those periods the system is in a perfect condition of health. Suppose you could have that condition always, what workers you would be! How it would sharpen your comprehension of the various relations of truth, and with what ease could you see and handle them! For all these things are largely dependent upon health. You cannot drudge them out.

GENIUS.

Men are said to have genius. What is genius but a condition of fibre, and a condition of health in fibre? It is nothing in the world but automatic thinking. And what is automatic thinking? It is thought that *thinks itself*, instead of being run up and worried up to think. Whoever thinks without thinking is in fact a genius. If it is in music, it is said that it makes itself. If it is in arithmetic, or mechanics, the demonstration "comes" to you. You do not think it out yourself, except automatically. Real thinking ought to be automatic action, and almost unconscious. Under such circumstances, your intuitions and your sudden automatic thinking, nine times out of ten, will be true; and when you send slow-footed logic afterward to measure the footsteps and the way over which your thoughts have travelled, logic will come back and report, "Well I did not believe it, but he was right after all." So, then, for sharpness and accuracy and complexity of thinking, in which much of your life ought to lie, you require the best conditions of health in the system by which you think.

HEALTH IN SPEAKING.

The next step is where you come to speak what you have thought. You know how beautifully some men write, and how poorly they deliver; how well they prepare their materials, and yet their materials when prepared are of no force whatever. They are beautiful arrows—arrows of silver; golden-tipped are they, and winged with the feathers of the very bird of paradise. But there is no bow to draw the arrows to the head and shoot them strongly home, and so they all fall out of the sheath down in front of the pulpit or platform. People say, "Those sermons are fit to be printed"—and they are fit for nothing else. They are essays. They are sections of books. But what the preacher wants is the power of having something that is worth saying, and then the power of saying it. He is to hold the light up so that a blind man cannot help feeling that

it is falling on his orbs. He needs to put the truth in such a way that if a man were asleep it would wake him up; and if he were dead, it would give him resurrection for the hour.

A man that breaks his back-bone every time he explodes a vowel,—how can he do it?

POPULAR ORATORS.

Who are the speakers that move the crowd,—men after the pattern of Whitefield, what are they? They are almost always men of very large physical development, men of very strong digestive powers, and whose lungs have great aerating capacity. They are men of great vitality and recuperative force. They are men who, while they have a sufficient thought-power to create all the material needed, have pre-eminently the explosive power by which they can thrust their materials out at men. They are catapults, and men go down before them. Of course you will find men now and then, thin and shrill-voiced, who are popular speakers. Sometimes, men are organized with a compact nervous temperament and are slender-framed, while they have a certain concentrated earnestness, and, in narrow lines, they move with great intensity. John Randolph was such a man.

THRUST-POWER.

I desire to call your attention to this force-giving power, that which lends impetuosity, that which gives what I might call *lunge* to a man's preaching.

Why should you waste your time every Sunday morning and night, without being conscious of having done anything? You can afford to do it occasionally, as there is wastage in all systems; but a man who goes on preaching when there is no evidence of accomplishment, is like a windmill that the boys put on the top of a house; it goes around and around, but it grinds nothing below. Preaching is *business*, gentlemen. It means the hardest kind of work.

There is nothing else in this world that requires so many

resources, so much thought, so much sagacity, so much constant application, so much freshness, such intensity of conception within, and such power of execution without, as genuine preaching. Ministers sometimes think they do their duty by resting chiefly on their faithful pastoral labours, but they do not half bring out the preaching-power, when they rely on the indirect and social influences that are connected with it. One should help the other. You are to bring out the preaching-element, if it is in you; for, in this age preaching is everything. This is pre-eminently the talking age. A preacher must be a good talker, and must have something in him that is worth talking about. People say, "Show me a man of deeds and not of words." You might as well say, "Show me a field of corn; I don't care about clouds and rain." Talking makes thought and feeling, and thought and feeling make action. Show me a man of words who knows how to incite noble deeds!

HEALTH AS A CHEERING INFLUENCE.

But, once more; it is impossible for a man who is an invalid, to sustain a cheerful and hopeful ministry among his people. An invalid looks with a sad eye upon human life. He may be sympathetic, but it is almost always with the shadows that are in the world. He will give out moaning and drowsy hymns. He will make prayers that are almost all piteous. It may not be a minister's fault if he be afflicted and ill, and administers his duties in mourning and sadness, but it is a vast misfortune for his people.

If there is anything in this world that is the product of wholesome, healthy souls, it is the hope-giving and joyful comforter. If there was ever a system of joy and hope in the world, prefigured by the prophets, and afterward characterised by the Son of Righteousness, it is that ardent hope-inspiring Gospel, that you are to preach. You are not sent out to tell of the dungeon and the pit, the shackle and the yoke —except as redeemed by the power of Jesus Christ, into

rest and peace. And the very product of the gospel which you are to carry to mankind is hope and cheer. It is good news.

You find men struggling with cares. They stand where a dozen ways meet, in utter perplexity, and they want the best advice you can give. Your Sunday ought to bring this witness from your flock every single month of your ministry. "If it were not for the refreshment that I got on Sundays I never could have carried my burdens." The sweetest praises that ministers can ever have, are from the house of trouble, from men in bankruptcy, from men hunted by perverse fortune almost to the bounds of suicide. They come to you and say, "Sir, it was the cheer and comfort of your preaching that helped me through, or I never could have endured it." That will be better than any guerdon and any compliment. We are sent to men that are cheerless, men in distress, men who are burdened; and we have no business to have any other ministry than that which is based on the sweet teachings of the Lord Jesus Christ. We must learn ardour and fervour from St Paul's interpretation of them. We must tell of love, hope, courage, and the cheering prospect of a blessed immortality. What business have you to turn all this into a minor symphony? But you cannot do otherwise, unless you keep yourselves healthy, cheerful, hopeful, and buoyant. You must call in to your assistance all the help you can derive from the highest conditions of bodily health.

HEALTHFUL VIEWS OF CHRISTIANITY.

Then, there is a relation of this question in another direction. I think the minister of a parish, who has been there for five years, ought to impress upon the young people of his parish the practical idea, that to be a Christian is to be the happiest person in the world. Men say, "Let us have our enjoyment here, and have a good time; then when we have had it, and tasted what there is to be tasted, we had better be pious." That is about the idea of it. It is a gloomy

and dismal thing, but, to a certain extent, we are to blame for it.

Now it seems to me, that we ought to make known what is unquestionably the truth, namely, that Christianity aims only at a nobler style of manhood, and at a better and happier style of living. Christianity means friendship carried up into a sphere where by the natural man you could never elevate it. It means the purest enjoyments of earth as well as heaven. It means that life shall blossom like Aaron's rod. And every man who is a true Christian, is one who has lived up to the measure of his competency, in a bright and joyful life, compared with which all other lives are low and ignoble. The apostle Paul, after going through a long line of exhortations to virtue, finally wound up by saying, "Whatever is lovely and of good report, think on these things."

A true minister, in order to inspire his congregation with this noble conception of a Christian character and a Christian life, must have something in him. He cannot go around with lead in his shoes, nor yet in his head. He cannot drudge and complain. A man of God ought to strike men among whom he moves as being more manly than anybody else; certainly, never less. You should bear in mind that you are twice ordained. Once, when your mother laid her hand in love upon your just-born head, after giving you your organization and nature; and, again, by the Holy Ghost, later in life, to give you a fuller development. If you are not a man, what business have you in the ministry? You have mistaken your vocation. You may do to make some other things, but you will not be a maker of men. It takes a *man* to re-fashion men. You cannot do it unless you have some sort of vigour, vitality, versatility, moral impulse, and social power, in you. And if you have these things, how they will win! How men will want to come to you! They tell me that the pulpit is losing its power, that religion is going under, and that science is to rule. I will put genuine manly religion against all the science in the world.

HEALTH AS A SWEETENER OF WORK.

I have seen a great deal of life and on all of its sides. I have seen the depths of poverty, and I have seen competency, I have seen the extremity of solitariness, and the crowds of a city, both at home and abroad. I have seen what art has done, and whatever is to be seen in the wilderness. I have had youth and middle age, and now I am an old man. I have seen it all, and I bear witness that, while there are single moments that perhaps, carry a man up to the summit of feeling; yet for steadfast and repetitious experience, there is no pleasure in this world comparable to that which a man has, who stands before an audience with an errand of truth, which he feels in every corner of his soul and in every fibre of his body, and to whom the Lord has given liberty of utterance, so that he is pouring out the whole manhood in him, upon his congregation. Nothing in the world is comparable to that. It goes echoing on in you, after you get through. Once in a while, I preach sermons that leave me in such a delightful state of mind that I do not get over it for two days; and I wonder that I am not a better man. I feel it all day Sunday and Monday, and there is not an organ in the world that makes music so grand to me, as I feel in such supreme hours and moments. But I am conscious how largely the physical element of healthfulness enters into this experience. When I am depressed in body and heavy in mind I do not get it. You cannot expect either these exceptional, higher consummations, or the strong, steady flow of a contented and joyful relish of your work, unless you cultivate a robust and healthful manhood.

PRACTICAL HINTS.

I will now suggest to you some practical directions, which are very largely the results of my personal experience, and which may be profitable to you. You must excuse any egotism I may exhibit. As I understand it, these lectures are

nothing but a branch of the regular chair of pastoral theology, and I am to explain here in its practical form, that which in its philosophical form, Professor Hoppin gives you in his instructions at other times. Experience is always egotism, and that is my plea for egotism.

To begin with, I will say that I had this advantage, that my father was a dyspeptic. From my earliest childhood I noticed the great watchfulness and skill with which he took care of himself, and now and then he dropped words of advice. When I went into the ministry, I remembered some of his maxims and some of his incidental utterances. They led me to think about caring for my own health; I did not know much about it, but I thought about it. I "watched" it, as the engineers say on the road. A good engineer watches both the engine and the road. And now, as the result of between thirty and forty years of incessant preaching, I give you these hints in regard to the care of your health.

MUSCULAR STRENGTH NOT ENOUGH.

When I first began, I had an impression that if I had good bone and muscle I should be all right. I very soon learned that it was possible for a man to take too much exercise, and that a man could be built up physically at the expense of his brain. You are sufficiently acquainted with aquatic and other sports to know that you may over-train a man, so that he is carried beyond his highest power. Now, if you undertake, as scholars, very violent exercise, according to the exaggerated idea of muscular Christianity, you will very soon use up all the vitality of your system in the bone-and-muscle development, and it will leave you, not better, but less fitted for intellectual exertion. Yet, there must be enough care given to bone and muscle to furnish a good platform on which your artillery is to stand.

THE ART OF EATING.

Next comes the stomach. In regard to that, everybody feels that he must not be a glutton nor a gourmand, but there

is very little discrimination and very little observation, as to the quantity and quality and the times and seasons of eating. Men are divided into two great classes. There is the sanguineous class, who cannot eat much, if they are going to think or speak. There is another class, who have the extreme nervous temperament, who cannot speak unless they do eat. On Sunday morning, when I wake, my first thought is that it is Sunday morning, and the very idea of it takes away my appetite. I go down, drink a cup of coffee and eat an egg and half a slice of toast. That is all I can eat. There is just enough to sustain my system. Then I preach, and, if I have not done very well, I am hungry; but if I have done very well, I cannot eat much dinner. That is because there is a reaction of the nervous influence of the system. The whole system is working so much by the brain and the nerves that the stomach does not crave anything. Just as great grief or fear or any other extreme passion takes away appetite, so does active preaching. Ordinarily, I take but a moderate dinner on Sunday. Supper with me is at five o'clock in the afternoon, and I usually take a cup of tea and a small piece of cracker. That is all I can take. Then I go to my evening work, and when I get through, I sometimes am satisfied to take nothing but an orange, which I eat to give my stomach something to do until morning, and to keep it from craving,—for often a fit of craving will give you a nightmare as quickly as over-feeding will. At other times, I feel a strong appetite, and then I eat. Perhaps once out of five Sundays I eat more just after preaching, morning or evening, than I do all the rest of the day put together. The system indicates it, and therefore I am not harmed by it. It does not disturb my sleep, and digestion goes on perfectly.

Now, the point I take is, not that you shall follow this, but that you shall find out, accurately, in regard to your own eating, what obstructs and what does not obstruct your mental operations. If you go to your study after a hearty breakfast, and you find it takes you from eight o'clock to eleven before

you really get into your work, you may be pretty sure that you have overloaded your stomach, and that the energies of your system have been so busy in the work of digestion that you could not call them off to do brain work. But if you get up from the table after a comparatively light meal, which requires but little digestion, and when you go into your study find that you can apply yourself at once to your labour, it is because you have eaten in due proportion to the needs of your system. Eating is to the work of the human body just what the firing up of an engine is to travelling. Eating is a means to an end. It is not a habit nor a social custom merely. It is not a question of luxury. Do men eat stupidly, and because they are hungry, simply? You eat to make working force; and as the engineer keeps his eye all the time on the steam-gauge to know the number of pounds of pressure, and to regulate it to the various conditions of going up or down grade or on a level, and to the number of passengers he is carrying, so does a man eat, or so ought he to eat, all the time gauging himself. You have, in fact, to eat much or little, according to the work you have to do. When you come back from a journey, you must be careful not to overwork yourself, and not to eat too much. If you are in regular harness and are working, you ought to know what you shall eat. You must bear in mind that eating is fuel, and you must keep your engine running. Your business is to eat so that you can think and work, and not for self-indulgence only.

QUANTITY OF SLEEP.

The same holds good in respect to sleep. Many men, going into the ministry, have broken down from want of sleep. I will say a few things on that point. In the first place, sleep, that was reckoned involuntary, like many other involuntary things, can to a certain extent be brought under the dominion of habit and the will. There is no doubt but that the human will is the strongest power in this world, next to death. A man who says, "By the grace of God I WILL," and who

feels it in his bones, in his muscles, and in his whole being, can do almost anything. Now, it may seem a little singular, but it is true, that if you are possessed of a very nervous organisation you will need less sleep than if you are of a phlegmatic temperament. If a man is dull, lethargic and slow, eight or nine hours of sleep is necessary for him. But, if he is nervous, lithe, thin, quick, vividly sensitive, so that he is all the time letting out sparks somewhere from him, he will require but from five to seven hours sleep. That seems very strange, but it is just as simple as anything can be. Sleep is an active operation during which the process of assimilation goes on. Now, the nervous man eats quickly, works quickly, and sleeps quickly. He does just as much work while he is sleeping six hours as the lethargic man does in seven or eight. A man who is slow and plethoric, who takes a breath before every word, and who never has a quick motion, can never sleep quickly. He will be an hour in doing up as much work in his sleep as another man will do in twenty minutes. The temperament acts throughout. Never gauge the duration of your sleep by the time any one else sleeps. Some men will tell you that John Wesley had only so much sleep; Hunter, the great physiologist, so much, and Napoleon so much sleep. When the Lord made you (as a general thing) he did not make Napoleons. Every man carries within himself a Mount Sinai, a revealed law, written for himself, separately. You must administer sleep to yourselves, according to your temperament, your constitution, and your wants. Something you may know presumptively, but, principally, you must learn by experience.

Sometimes, when men get into hard work they are apt to sleep too much. Others, again, are inclined to sleep too little. Let me say to you here, that of all dire mistakes among young gentlemen, night study is the greatest. There may be some of you that can carry that out well. Some men are so tough that nothing will seem to affect them detrimentally. But I think that more than eighty per cent. of ministers who indulge in night study abbreviate their lives, weaken their tone, and take

away from themselves the fulness of their power. It is bad to do it.

BADLY REGULATED WORK.

It is especially bad for a preacher to prepare his sermons on Saturday night. It is bad for a man to keep his brain at the top of its power from early on Saturday to late at night, so that he sleeps in a fiery dream of sermon. For then, he preaches on Sunday; and there are two days in which the brain is unintermittingly impleted and stimulated. It is hot and feverish. Then, worse than all, comes what is called "black Monday" a day upon which the minister throws off everything, and thus completely unstrings the bow.

You must give yourselves intervals of rest and play-time. But never let an excitement have such a rest that you run clear down. The way to cure an excitement is to meet it with another one. If you have preached all the week, and are keyed up very high, and you say to yourself, "Now, I must rest;" and you rest a day; but still the nervous excitement continues; and Sunday you call again upon your brain, which feels the response, you will, perhaps, be carried over Monday, but by Tuesday you begin to come down, and you think the earth is not so bright as it formerly seemed. You begin to think that you have mistaken your vocation, and that you will turn farmer. There you have gone down as far as you ought. Some begin to see the blue devils at that point. You must meet fire with fire. A new excitement, *brought in from another quarter* however, and of a different nature, will meet the old one, and on the ashes of the past you will build up a new flame.

I have, sometimes had a whole month of undertone, because I let go and ran clear down, not knowing then how to meet one excitement with another, and thus carry myself along healthily.

For the Sabbath Day, it seems to me that while it is important that you should train for thought and matter, it is only second in importance that you should train for *condition*. Now, no man who studies the last part of the week so that he comes to Sunday with only the refuse of what he has in him, making

it his weakest day, can come up to the requirements of his duty. He is kept in a continual state of excitement, passing from one strain to another without interval. No man is wise who does it. Saturday should be a play day. I make it a day, not of laziness, but of genial, social, pleasurable exhilaration. I go up street and see pleasant people. I go and look at pictures. I have a great many sources of enjoyment that many of you could not enjoy. I love to see horses. I like to go on the street and see the different teams go by. I like to stand on the ferry boat and see the splendid horses come on with their great loads. I like a Dexter. I like all fine horses, but I like the dray horses too. There is such a sense of might and power with them. They are almost as interesting as a locomotive engine, the finest thing man ever created unless it be a watch. I like to go to Tiffany's. I ask, "What are your men doing to-day?" "Well," says Tiffany, "we will go down and see." We go down to the ateliers, watch the workmen silver-plating and engraving, and talk with them. It is a good thing for you to lie close to common people, plain folks, and working men. It keeps you near to humanity as distinguished from artificiality and conventionalism. After I get home I enjoy myself quietly in the evening, and when Sunday comes I am impleted. I have fresh blood; and without *training* for condition, I have it. I feel like a race-horse. Sometimes I cannot wait for the time to come for me to go into the pulpit. I long to speak. But this result cannot be attained, by studying yourselves up, and coming into church on Sunday quite dry and dessicated.

SLEEP AFTER WORK.

People have often asked me how I managed to sleep after preaching. Generally, I do not have any difficulty in getting to sleep. I can sleep after a good sermon, and even bad ones do not keep me awake long! You must recollect that the reason why a man cannot sleep after excitement is because his brain is gorged with blood. The blood is the stimulus which

works the brain, and the brain draws to itself all the blood it can get. I always know whether my brain has been doing its work well, or not. If I find my hands and feet warm I say, generally, that the product of my thought is not worth much; and I begin to think there has been a waste of brain-material. But, if my hands and feet grow chilly, and I have to wrap up all over, on account of the blood, which is the working force, being drawn away from the extremities to the brain, I know that the thinking power has been busy—has, probably, worked to some effect. You must deal with yourselves on this theory; whatever will distribute the blood to every part of your system will relieve the brain, and you will be able to go to sleep. In the first place, do not talk after preaching on Sunday nights. Do not go home and have a good time over what you have seen and heard. Many a minister uses himself up more by the after-piece than he does by the main performance. But, it is sweet to talk when you are in such fine condition! Everybody is there pouring out compliments upon you. But they are wasting you. You are like the cocoon of a silk worm, which they are unwinding, and in so doing they take the life out of you. You never get through your work. I owe what I know of horticulture to the study I gave it at short intervals, when I was preaching every day for two years, and twice on Sunday, besides doing revival and other work. I got out of the State Library of Indiana, four or five volumes of Loudon's works on Agriculture and Horticulture. I read them. There was a charm in reading even the names of the plants in the catalogues, although there was nothing very stimulating in it. It was like Webster's Dictionary, where the connection is broken at every word, and yet it is intensely interesting to read. In that way I let myself down quietly, and then I could go to sleep.

But, suppose I cannot go to sleep? I get up from bed and walk about the room without dressing myself. That is, I take an air-bath, and, if need be, I throw up the window, and keep on walking, not until I am chilled, but until I am pretty nearly chilled. The moment that any part of the human body

is attacked, the vital forces rush to that part to repair any loss that may have taken place. If you take cold, the vital forces instantly attempt to establish the equilibrium. Bring cold to bear upon your body, and the vital forces instantly send out the blood to the part where the cold is, to restore the warmth, and that relieves the system. The blood ceases to be dammed up in the brain and in the large vessels. But suppose I cannot sleep then? What is to be done? I say to myself, "Now, you have *got* to go to sleep; and the sooner you give up, the better it will be." So I walk into the bath-room, and turn on a little water, just enough to put my feet and ankles into; and it is very rare indeed that the obstinacy of my system resists that. This operation brings the blood down to the feet, and I can almost always get to sleep. If I cannot, I turn on a little more water and sit down in it.

All this is treating yourself physiologically, medically, if you may say so, without medicine. It is treating yourself according to correct principles for the sake of procuring sleep. If you do not sleep, first or last, your audiences will; and, therefore, it is necessary that you should sleep for them, that they may keep awake to hear what you may have to say. More than that, when a man has gone through the paroxyism of the week, which is Sunday, it is necessary that he should, as soon as possible, be put into a state to go to work again.

Therefore, you should eat as you would fire an engine; and sleep, remembering that out of sleep comes the whole force of wakefulness, with the power you have in it.

There are many other points that I had in mind, but I have already taken so much of your time that I will not detain you any longer.

LECTURE IX.

SERMON-MAKING.

NOTHING could well be more unlike the preaching of the apostolic times than that which exists in the regular and organized churches of the modern days in Christendom.

I often wonder that there has been no sect formed upon the basis of preaching. The Church has been divided in reference to baptism, seeking a literal imitation of the primitive practice. It is organized and reorganized on the question of organization. The world has been full of contending sects upon matters of exact interpretation of doctrine. Almost the only possible point on which a sect could be built, that has been left unoccupied, is the sermon. Why have we not had sects declaring that we must preach sermons precisely after the patterns of the apostolic sermons?

THE DISCOURSES OF JESUS.

The discourses of our Lord were, in form, method, and genius, eminently Jewish. He was regarded by the common people as a superior Rabbi. He certainly adopted methods that then were current, of teaching, and illustrating His teaching by parables, questioning the multitude, and receiving questions in return, moving from place to place, gathering His audience as He went—in short, doing as His countrymen did, and differing from them only in the superior manner of doing it.

MODE OF THE APOSTLES.

The early preaching of the Apostles was confined to a very narrow circle. They were Jews. They were preaching to Jews. The point to which everything tended was, that Jesus Christ was to stand in the place of the old Mosaic law. Their arguments were Scriptural and national. We have but little evidence that they preached in any such systematic manner as has grown up in churches since their time. Already they found a system of morality, a system of public worship, and a general development of public truth. It was their business to concentrate all these elements around the person of the Lord Jesus Christ, and, in Him, to establish a new centre of influence, and from Him to derive a living force such as could not proceed from the dry formulas of the law.

CHARACTERISTICS OF MODERN PREACHING.

The pulpit, as it has come down to us, has had an extraordinary history. For one reason and another it has, in many periods of time, been almost the exclusive source of knowledge among the common people. Before books were either plenty or cheap—before the era of the newspaper, the magazine, or the tract—before knowledge was poured in, as now, from a hundred quarters—an era almost flooded with it, the people imbibing it, so to speak, through the very pores of their skin—the pulpit was the school, the legislative hall, the court of law; in short, the university of the common people. Many elements of success in one age, by change of circumstances cease to be operative in another. Preaching will be proper or improper, wise or successful, in proportion as it adapts itself to the special want of the different peoples, and the different classes of people, in any one time. It may be said, in general, that the length and breadth of topics will be in inverse ratio to the civilisation and refinement of the people; that is to say, the pulpit in a rude neighbourhood, where all the knowledge of the people will mainly be derived from it, must cover a broader ground, and must instruct the people in a hundred different things, which, in civilised and refined communities, they learn from other sources. As refinement increases, the tax laid upon a minister's resources augments immeasurably. In order to maintain authority and influence, he must not be behind his own auditory. If knowledge is increasing among his people, every year will require him to develop new resources. I do not think there is any profession that demands so much of a man as that of the Christian ministry. Besides the double oration on Sunday, the prayer meeting, the conference meeting, and various other forms of neighbourhood meetings, are drawing incessantly upon him. He is the root and trunk through which a thousand leaves are drawing sap.

LABORIOUSNESS OF THE MINISTRY.

The lawyer has the facts of his case made up and brought to him. He is aroused by direct antagonisms. He is striving for an end which may be gained or lost in the compass of a few hours or a few days. Everything is real, visible, near and stimulating to him. But the Christian minister, from week to week, and through years, if his ministry be long in the same place, must discourse on themes high, recondite, and infinite in variety, and find his incitement either in the general affection

which he has for his people, or in the special, fascination of the truths which he preaches. His mind derives stimulation wholly from internal sources, and he gets but little help from externals. In the silence of his study, or in his solitary walks, he devises his own plans, and although his sermons are aimed at certain external conditions, at particular classes of men, or special wants, yet in the course of years it becomes difficult, week after week, to educate the same people in the same general direction without repetition of one's self, without growing formal, or falling into dull didactics. When I consider the steady pull which the pulpit makes upon the Christian minister, I marvel not that sermons are so poor, but that they are so good; and I think that neither the pulpit nor the ministry have anything to fear from a just comparison of their results with those of any other learned profession in society.

This necessity of preparing every week fresh matter becomes to unfruitful minds, an excessive taxation, and drives men to all manner of devices; and, even at the best, it is no small burden for a man to carry through the year his pack of sermons, born or unborn. While men are stimulated, in the seminary, to the higher conceptions of the duty of preaching—while newspapers are criticising, and hungry and fastidious audiences grow more and more exacting in their demands, few there are who consider or sympathize kindly with the necessities that are laid upon young men and upon old men, to bring forth an amount of fresh and instructive matter, such as is produced in no other profession under the sun. We do not desire to have preaching made less thorough, or less instructive, but it is desirable that it should be less burdensome. Many and many a minister is a prisoner all the week to his two sermons. Into them he has poured his whole life, and when they are done there is little of him left for pastoral labours and social life. Few men there are who are upborne and carried forward by their sermons. Few men ascend, as the prophet did, in a chariot of fire. The majority of preachers are consciously harnessed, and draw heavily and long at the sermon, which tugs behind them. In every way, then, it is desirable that preaching should be made more easy, that men should learn to take advantage of their own temperament, and that they should learn the best plans and methods.

PREPARATION OF THE SERMON.

And first let me speak of written and unwritten discourses. No man can speak well, the substance of whose sermons has

not been prepared beforehand. Men talk of "extemporaneous preaching," but the only part that can properly be extemporaneous, is the external form. Sometimes, indeed, one may be called to preach off-hand, "*ex tempore*," and may do it with great success; but all such sermons will really be the results of previous study. The matter must be the outgrowth of research, of experience, and of thought. Most preachers have intuitional moments; are, so to speak, at times inspired; but such moments are not usual, and no true inspiration is based upon ignorance.

It is not, therefore, a question whether men shall depend upon the inspiration of the moment for their matter, since all who ever speak well, must, in some way, have prepared for it; but whether, *having something to teach*, they shall reduce their instruction to writing, or give it forth unwritten.

ADVANTAGES AND DANGERS OF WRITTEN SERMONS.

Many considerations have been urged for and against written and unwritten sermons; and there are advantages in both kinds, and both have their disadvantages, so that a true system would seem to require sometimes one mode, and sometimes the other. My own experience teaches me that my sermons should sometimes be written, but more often unwritten.

A written sermon will be more likely to be orderly. It can contain a greater variety of material than one will be apt to carry in his memory or to introduce with skill in an extemporaneous discourse. It may abound with finer lines of thought, employ a more skilful analysis, and deal with more subtle elements. It may be made more compact, move in straighter lines, and with cleaner execution. But, on the other hand, it is liable to be uttered with stale fervour. It is likely to be devoid of freshness, to lack naturalness, by the substitution of purely literary forms, and to be deficient in flow and power. This will be especially true of the sermons of mercurial, versatile men, whose feelings and thoughts, endlessly changing, cannot long fit themselves to the mould of the sermon in which they have been expressed; so that, whatever may have been the inspiration of the composing hour, the delivery will be artificial. Cautious natures—men who think slowly and express themselves with a sort of fastidious conscientiousness,—will find the written form of sermon adapted to their nature. The responsibility of preaching is very much alleviated, in tender and sensitive

minds, by the consciousness that the sermon is all prepared, and that little or nothing is left to the contingencies of the hour of speaking.

ADVANTAGES OF UNWRITTEN DISCOURSE.

On the other hand, men of fruitfulness in thought, of ardour in feeling, courageous men who are helped by a sense of difficulty and danger, will be roused by the necessity of exertion and find their best powers of eloquence developed by this face to face dealing with an audience.

If a minister tarries long in the same place, and would carry his people over a broad field of instruction, it would be almost impossible but that he should either write his important sermons, or prepare careful briefs, which will demand scarcely less labour. Yet, unwritten sermons are, undoubtedly, better adapted to the ten thousand varying wants of the community than are written ones. There are certain states of mind of transcendent importance in preaching, which never come to a preacher except when he stands at the focal point of his audience and feels their concentrated sympathy. No man who is tied up to written lines can, in any emergency, throw the whole power of his manhood upon an audience. There is a freedom, a swiftness, a versatility, and a spiritual rush which comes to no man but him whose thoughts are free from trammels, and who, like the eagle, far above thicket and forest, and in the full sunlight, has the whole free air in which to make his flight.

The essential necessity is, that every preacher should be able to *speak*, whether with or without notes. Christ "*spake*." Peter, on the day of Pentecost, did not put on his specs and read; nor did any other Apostle when called on to preach. One's message to his hearers should be so delivered as to bring his personality to bear upon them; he should be in free communion with his audience, and receive from them as well as give to them. There are a thousand shades of thought reflected from the faces of people. There are a thousand slight modifications of statement which one will make as he proceeds, after seeing and feeling the effect of what he has already said. There are points of application which cannot be imagined until he stands before his people.

A sermon should be carefully arranged, and the material thoroughly digested. But, as in a great battle elaborately planned, a hundred contingencies will change the detail of its execution, or even the whole plan of it, so, in a sermon, a man should be prepared for all the emergencies which may

occur. For, in every sermon, the preacher should propose to himself definite ends to be gained. A sermon is not like a Chinese fire-cracker to be fired off for the noise which it makes. It is the hunter's gun, and at every discharge he should look to see his game fall. The power is wasted if nothing be hit. There are a thousand situations where a written sermon would be impossible. There are multitudes in every congregation to whom the more elaborate style of the written sermon is uncongenial. A written sermon is apt to reach out to people like a gloved hand. An unwritten sermon reaches out the warm and glowing palm, bared to the touch.

At funerals, at conference meetings, and in neighbourhood gatherings, where there are a thousand incidental points to which a minister is called upon to speak, nothing will answer but unwritten discourse. Who could go into a rude neighbourhood of turbulent spirits and hope to gain and hold their attention by reading from a manuscript? Who can preach the gospel to the unlettered and the stupid, where the point of the pen has been substituted for the living fire? A physician would be ashamed to sit at the bedside of his patient, carrying his library of books with him. His knowledge must be such, and his use of it so facile, that he can, out of the stores of his own mind, readily adapt himself to every varying phase of want. The preacher is a physician of the soul. With thousand-fold reason should he be able, with ineffable skill, to vary to every form of disposition the resources of Divine truth.

Besides, the difference in the ease and fruitfulness of a minister trained to preach without writing, and that of one who is bound to his notes, is incalculable. The task of writing two sermons a week leaves a conscientious man time and strength for but little else: whereas a man trained to think on his feet, to gather materials while he walks, and while he talks with men, will be likely to have a thousand-fold liberty.

POINTS TO BE GUARDED IN EXTEMPORE PREACHING.

In considering the relative merits of written and unwritten sermons, we ought not to make ourselves partisans, and select all the good points of one system and put them over against all the weak points of the other. It should be admitted that some men of a given temperament will do better by writing, although better yet might have been done by an unwritten sermon if they had, or had trained in themselves, the ability to execute it. Written sermons undoubtedly tend to repress the power of

many native speakers. Most men can be trained to think upon their feet, but by disuse many lose the power God has given them. And for such, or for those who in any way miss the right training, the written sermon will be the best. The temptations to slovenliness in workmanship, to careless and inaccurate statements, to repetition, to violation of good taste, in unwritten sermons, are only arguments for a more conscientious preparation beforehand. No man can preach well except out of an abundance of well-wrought material. Some sermons seem to start up suddenly, soul and body, but in fact they are the product of years of experience. Sermons may flash upon men who are called in great emergencies to utter testimony, and the word may grow in their hand, and their hearts kindling, their imagination taking fire, the product may be something that shall create wonder and amazement among all that hear. It is only the form, as was the occasion, that was extemporaneous. No man preaches, except out of the stores that have been gathered in him. As it is possible for a written sermon to be utterly unstudied, unscholarly, repetitious, and inane, so, on the other hand, it is possible for an unwritten sermon to be ripe, condensed, methodical, logical, swift-moving from premise to conclusion, and entirely consonant with good taste. But such sermons never proceed from raw, unthinking men; they are never born of ignorance. And let me say here, that, while nothing is more admirable than what may be called intuitions, nothing more effective than sudden outbursts of impassioned oratory, these can never be expected from mere nature. Though a man be born to genius, a natural orator and a natural reasoner, these endowments give him but the outlines of himself. The filling up demands incessant, painstaking, steady work.

Natural genius is but the soil, which, let alone, runs to weeds. If it is to bear fruit and harvests worth the reaping, no matter how good the soil is, it must be ploughed and tilled with incessant care. All must work. To some it is laborious and dull like an ox's tread. To others it is life, like the winged passage of the bird through the air, but each, in his way, must work. The life of a successful minister may be cheerful, yea, buoyant. His work may seem the highest exercise of liberty. It may be impassioned, facile, and fruitful, remunerating him as it goes on; nevertheless, there must be incessant work. That is not alone work which brings sweat to the brow. Work may be light, unburdensome, as full of song as the merry brook that turns the miller's wheel; but no wheel

is ever turned without the rush and the weight of the stream upon it.

IDEAL SERMONIZING.

It is not, then, a question between prepared and unprepared sermons. It is a question simply, whether it is best to prepare your sermons, by writing, or so to prepare them that they are held in solution in your own mind. Which is the better of these will depend largely upon your own position in society, upon the special work it is appointed you to perform, upon your own temperament and attainment. But, considered ideally, he who preaches unwritten sermons is the true preacher; and however much you may write, the tendency of all such mechanical preparation should be toward the ideal of an unwritten sermon, and throughout their early training, and their after labour men should reach out after that higher and broader form of preaching.

GENERAL VARIETY OF SERMON PLANS.

Now for the next important point. Much of the effectiveness of a discourse, as well as the ease and pleasure of delivering it, depends upon the plan. Let me earnestly caution you against the sterile, conventional regulation plans, that are laid down in the books, and are frequently taught in the seminaries. There is no one proper plan. You are not like a bullet mould made to run bullets of the one unvarying shape. It is quietly assumed by the teachers of formal sermonizing that a sermon is to be unfolded from the interior or from the nature of the truth with which it deals. That this is one element, and often the chief element, that determines the form of the sermon is true, but it also is true that the object to be gained by preaching a sermon at all, will have as much influence in giving it a proper plan, as will the nature of the truth handled, perhaps even more. Nay, if but one or the other could be adopted, that habit of working which shape one's sermons from the necessities of the minds to which it is addressed is the more natural, the safer, and the more effective.

Consider how various are the methods by which men receive truths. Most men are feeble in logical power. So far from being benefited by an exact concatenated development of truth, they are in general utterly unable to follow it. At the second or third step they lose the clue. The greatest number of men, particularly uncultivated people, receive their truth by facts placed in juxtaposition rather than in philosophical sequence.

Thus, a series of facts or a series of parables will be better adapted to most audiences than a regular unfolding of a train of thought from the germinal point to the fruitful end. The more select portion of an intelligent congregation, on the other hand, sympathise with truth delivered in its highest philosophic forms. There is a distinct pleasure to them in the evolution of an argument. They rejoice to see a structure built up, tier upon tier, and storey upon storey. They glow with delight as the long chain is welded, link by link; and if the preacher himself be of this mind, and if he receive the commendations of the most thoughtful and cultured of his people, it is quite natural that he should fall wholly under the influence of this style of sermonizing; so he will feed one mouth, and starve a hundred. In this way it is, and especially in large cities, that congregations are sifted by a certain process of elective affinity. Those will come to the church who like the style of the sermon, and those will drop out that have no sympathy with it; and thus we have churches of emotion, churches of taste, and churches of philosophical theology; whereas each pulpit should have something of everything.

The emotions of some men are roused through the inspiration of the intellect mainly; but there are others whose intellect, although it may be the channel through which the incitement flows, is not itself roused to its fullest activity until feelings come to inspire it. We hear much of preaching to the understanding, and of preaching to the feelings, and it is discussed which is the better way; but in some men you cannot reach the understanding until you have reached the feelings, and in others you cannot reach the feelings until you have taken possession of the understanding. A minute study of the habits of men's minds will teach the preacher how to plan his sermon so as to gain entrance.

As it is, sermons are too often cast in one mould. Week after week, month after month, year after year, when the text is announced, every child in the congregation almost, as well as the minister himself, can tell that it will be divided into "First," "Secondly," and "Thirdly," together with, "Then certain practical observations." But what would be thought of one who should seek to enter every house upon a street or in a city with but one key, fitted to but one kind of lock? The minister is the "strong man," armed in a better sense than that of the parable, and it is his business to enter every house, to bind the man of sin and to despoil him. But every door must be entered by a key that fits that door. . . . . .

It is this necessity of adaptation to the innumerable phases of human nature that reacts upon the sermon, and determines the form which it shall take. If it were possible, never have two plans alike.

It may be well, to-day, to preach an intellectual theme by an analytic process; but that is a reason why, on the following Sunday, an intellectual theme should be treated by a synthetic process. If you have preached the truth by the ways of statement and proof, you have then a reason for following it with a sermon that assumes the truth, and appeals directly to the moral consciousness. A didactic sermon is all the stronger if it follows in strong contrast with a sermon to the feelings. If you have preached to-day to the heart through the imagination, to-morrow you are to preach to the heart through the reason; and so the sermon, like the flowers of the field, is to take on innumerable forms of blossoming. When you have finished your sermon not a man of your congregation should be unable to tell you, distinctly, what you had done; but when you begin a sermon no man in the congregation ought to be able to tell you what you are going to do. All these cast-iron frames, these stereotyped plans of sermons, are the devices of the Devil, and of those most mischievous devils of the pulpit, formality and stupidity.

THE NATURAL METHOD.

It is a good thing to select your text and unfold precisely its meaning and its context, and then to deduce from it certain natural lines of thought. But this is only one way. A descriptive sermon, an argumentative sermon, a poetical sermon, and a sermon of sentiment have, severally, their own genius of form. I need not tell you that this is, in the best sense of that term the natural method. In nature, a few elements, by various combinations, produce infinite varieties, and by permutations and combinations, endless contrasts and changes, nature is always fresh, and never stales upon the taste.

Besides all this, every preacher will find that something is to be allowed for the way in which his own mind works. A man naturally inclined to mysticism has his whole temperament arrayed against the anatomical method of sermonizing. The man of a dry intellectual nature, who sees all things cold, clear, and colourless, cannot imitate the man whose mind lives under an arch of perpetual rainbows. So then, because the plans of sermons must be affected by the nature of the truth itself, by the nature of the man himself,

and, above all, by the ends sought in the sermon, and the nature of the people to whom the sermon is addressed, you will perceive the absurdity of attempting any one method of laying out a sermon, and the wisdom of seeking endless diversity of method as well as of subject.

SUGGESTIVE PREACHING.

A respectable source of failure is conscientious thoroughness. It is true that it is the office of the preacher to furnish thought for his hearers, but it is no less his duty to excite thought. Thus we give thought to breed thought. If, then, a preacher elaborates his theme until it is utterly exhausted, leaving nothing to the imagination and intellect of his hearers, he fails to produce that lively activity in their minds which is one of the best effects of right preaching; they are merely recipients. But under a true preaching, the pulpit and the audience should be carrying on the subject together, one in outline, and the other with subtle and rapid activity, filling it up by imagination, suggestion, and emotion. Don't make your sermons too good. That sermon, then, has been overwrought and overdone which leaves nothing for the mind of the hearer to do. A sermon in outline is often far more effective than a sermon fully thought out and delivered as a completed thing. Painters often catch the likeness of their subject when they have sketched in the picture only, and paint it out when they have finished it; and many and many a sermon, if it had been but sketched upon the minds of men, would have conveyed a far better idea of the truth than is produced by its elaborate painting and filling up. This is the secret of what is called "suggestive preaching," and it is also the secret of those sermons which are called "good, but heavy." There are no more thorough sermons in the English language, and none more hard to read than those of Barrow, who was called an unfair preacher, because he left nothing for those to say that came after him. You must be careful not to surfeit people; leave room for their imagination and spirit to work. Don't treat them as sacks to be filled from a funnel. Aim to make them spiritually active,—self-helpful.

EXPOSITORY PREACHING.

Without unfolding and commenting upon the ordinary modes of sermonizing, I pass on to say that a much larger use should be made of expository preaching than has been customary in our churches. It is an admirable way of familiarizing the people with the very text of Scripture. There is an authority

which every audience recognizes in the word of God as delivered in the sacred Scripture, which does not belong to ordinary human teaching. Above all, the Bible is the best example in literature of the admirable mingling of fact, illustration, appeal, argument, poetry, and emotion, not in their artificial forms, but conformably to nature. The Bible is sometimes spoken of as a revelation in contradistinction to nature; but this is done by those who degrade nature, and regard it as something low and imperfect. I regard the Bible as the noblest book of nature that has ever existed in life. Its very power is in that it is an exposition of nature, wider and deeper than any that philosophy has attained to; and that is one reason why the Bible is found, as philosophy progressively ascertains the truths of nature, to conform to them with singular adaptation; and that is a reason, too, why the Bible becomes more and more powerful as it is better interpreted, and its innermost meaning is made clear by the discoveries of men in the great field of natural science. The Bible is like a field in which is hidden gold. Men who have ploughed over and over the surface and raised perishable crops therefrom, have failed to find and secure that very precious ore, which is its chief value.

It will surprise one to see what wealth and diversity of topics will come up for illustration and discussion, by means of expository preaching. A thousand subtle suggestions and a thousand minute points of human experience, not large enough for the elaborate discussion of a sermon, and yet like the little screws in a watch, indispensable to the right action of the machinery of life, can be touched, and turned to advantage in expository preaching. There are many topics which, from the excitement of the times and from the prejudice of the people, it would be difficult to discuss topically in the pulpit, yet, taken in the order in which they are found in sacred Writ, they can be handled with profit and without danger. The Bible touches all sides of human life and experience, and Scriptural exposition gives endless opportunities of hitting folks who need hitting. The squire can hardly stamp out of church for a "Thus saith the Lord."

While exegetical and expository preaching have elements in them which attract and satisfy the scholar and the thinker, they, at the same time, by a strange harmony in diversity, have just that disconnectedness and variety of topic in juxtaposition which seems best suited to the wants of uncultivated minds. I know an eminent pastor in Ohio, who probably never in his life preached any other sermon than an expository one. The Bible

in his hands, Sunday after Sunday, was his only sermon. During a long pastorate he went through it from beginning to end, and often, and the fruit of his ministry justified his method. It was proverbial that no people were more thoroughly furnished with knowledge, with habits of discrimination in thought, or were more rich in spiritual feeling.

GREAT SERMONS.

There is one temptation of which I have spoken to you before, but I must be allowed to give you a special and earnest caution on the subject of great sermons. The themes you will handle are often of transcendent greatness. There will be times continually recurring, in which you will feel earnestly the need of great power. But the ambition of constructing great sermons is guilty and foolish in no ordinary degree. I do not believe that any man ever made a great sermon who set out to do that thing. Sermons that are truly great come of themselves. They spring from sources deeper than vanity or ambition. When the hand of the Lord is laid upon the heart, and its energies aroused under a Divine inspiration, there may then be given forth mighty thoughts in burning words, and from the formative power of this inward truth the outward form may be generated, perfect, as is the language of a poem.

A sermon is a weapon of war. It is not the tracery enamelled upon its blade, it is not the jewelry that is set upon its hilt, it is not the name that is stamped upon it, it is its power in the day of battle, that tests its merits. No matter how unbalanced, how irregular and rude, that is a great sermon which has power to do great things with the hearts of men. No matter how methodical, philosophic, or exquisite in illustration, or faultless in style, that is a poor and weak sermon that has no power to deliver men from evil and to exalt them in goodness.

STYLE.

Style is only the outside form which thoughts take on when embodied in language. Style, then, must always conform to the nature of the man who employs it; as the saying goes, "Style is the man." In general, it may be said, that is the best style which is the least obtrusive, which lets through the truth most nearly in its absolute purity. The truths of religion, in a simple and transparent style, shine as the sunlight on the fields and mountains, revealing all things in their proper forms and natural colours; but an artificial and a gorgeous style, like a cathedral window, may let in some light, yet in blotches of

purple and blue that spot the audience, and produce grotesque and unnatural effects. It is desirable that the preacher should have a copious vocabulary, and a facility in the selection and use of words; and to this end he should read much, giving close attention to the words and phrases used by the best authors, not for servile copying and memorizing, but that these elements may become assimilated with his own mind, as a part of it, ready for use when the need comes.

He should also have an ear for strong and terse, but rhythmical sentences, which flow without jolt and jar. Above all other men, the preacher should avoid what may be called a literary style, as distinguished from a natural one; and by a "literary style," technically so-called, I understand one in which abound these two elements,—the artificial structure of sentences, and the use of words and phrases peculiar to literature alone, and not to common life. Involved sentences, crooked, circuitous, and parenthetical, no matter how musically they may be balanced, are prejudicial to a facile understanding of the truth. Never be grandiloquent when you want to drive home a searching truth. Don't whip with a switch that has the leaves on, if you want to tingle. A good fireman will send the water through as short and straight hose as he can. No man in his senses would desire to have the stream flow through coil after coil winding about. It loses force by length and complexity. Many a sermon has its sentences curled over it like locks of hair upon a beauty's head. I have known men whose style was magnificent when they were once thoroughly mad. Temper straightened out all their curls, and made their sentences straight as a lance. It is a foolish and unwise ambition to introduce periphrastic or purely literary terms when they can possibly be avoided. Go right ahead. Don't run round for your meaning. Some long sentences are good, but not *twisting ones*. Many otherwise good sermons are useless because they don't get on. They go round, and round, and round, and always keep coming back to the same place.

There is a charm in some styles, an unwearying freshness and sweetness, which men find it difficult to account for. I think, upon analysis, it may be found that such styles are based upon vernacular words and home-bred idioms. At Pentecost every man heard in his own tongue wherein he was born. Use homely words,—those people are used to, and which suggest many things to them. The words that we heard in our childhood store up in themselves sweetness and flavour that make them precious all our life long afterwards. Words borrowed from foreign languages, and words that belong

especially to science and learning and literature, have very little suggestion in them to the common people. But home-bred words, when they strike the imagination, awaken ineffable and tremulous memories, obscure, subtle, and yet most powerful. Words register up in themselves the sum of man's life and experience.

The words which, from the cradle to the grave, have been the vehicles of love, trust, praise, hope, joy, anger, and hate are not simply words, but, like paper, are what they are by virtue of the thing written on them. He who uses mainly the Anglo-Saxon vocabulary, giving preference to the idioms and phrases which are homely, will have a power which cannot be derived from any other use of human language. Such language has an echo in the experience of men, and, as a phrase in a mountainous country, when roundly uttered, goes on repeating itself from peak to peak, running in alternate reverberations through the whole valley, so a truth runs through all the ranges of memory in the mind of the hearer, not the less real because so extremely rapid and subtle as to deny analysis. The words themselves, full of secret suggestions and echoes, multiply the meaning in the minds of men, and make it even more in the recipient than it was in the speaker. Words are to be thought what musical notes are to the melodies. As an instance of contrasted style, let one read the immortal allegory of John Bunyan in contrast with the grandiose essays of Dr Johnson. Bunyan is to-day like a tree planted by the rivers of water that bringeth forth his fruit in season; his leaf shall not wither. Johnson, with all his glory, lies like an Egyptian king, buried and forgotten in the pyramid of his fame.

GENERAL HINTS—PROFESSIONAL MANNERS.

There are a few cautions which may be worth considering. Avoid a professional manner. There is no reason why a clergyman should be anything but an earnest Christian gentleman. I shall not quarrel with the preacher who employs a symbolic dress for some special religious reason, but no man should dress himself simply for the purpose of saying, "I am a preacher." The highest character in which a preacher can stand is that of simple Christian manhood. It is not the things in which he differs from his fellow-men by which he will gain power. It is by the things in which he will be in sympathy with them. There is great significance in that sentence, "It behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest, in things pertaining to

God." It is not a man's business, then, to separate himself, by dress or by manner, from the common people. It is his humanity, and his sympathy with their humanity, it is his sameness with them, both in weaknesses and in sins, in aspirations and partial attainment, that give him his power. The power of a preacher is the power of a brother among his brethren. It always seems to me, therefore, that the putting on of a professional dress is the hiding of one's power. Walk into your pulpit as you would enter an ordinary room. Don't go there thinking of yourself, your coat, your hair, your step. Don't go there as a "man of God." Never be a puppet—most of all, a religious puppet. I abhor the formal, stately, and solemn entrance of a man, whose whole appearance seems to call upon all to see how holy he is, and how intensely he is a minister of the gospel. Nor can I avoid a feeling of displeasure akin to that which Christ felt when he condemned prayers at the street corners, when I see a man bow down himself in the pulpit to say his prayers, on first entering.

Many men sacrifice the best part of themselves for what is called the dignity of the pulpit. They are afraid to speak of common things. They are afraid to introduce home matters; things of which men think and speak, and in which, every day, a part of their lives consist, are thought not to be of enough dignity for the pulpit. And so the interests of men are sacrificed to an idol. For, when the pulpit is of more importance than the joys and the sorrows, the hopes and the fears, the minute temptations and frets of daily life, it has become an idol, and to feed its dignity, bread is taken from the mouths of the children and of the common people. There are few things that have power to make men good or bad, happy or unhappy, that it is not the duty of the pulpit to handle. This superstition of dignity has gone far to make the pulpit a mere skeleton. Men hear plenty from the pulpit about everything except the stubborn facts of their every-day life, and the real relation of these immediate things to the vast themes of the future. There is much about the divine life, but very little about human life. There is much about the future victory, but very little about the present battle. There is a great deal about divine government, but there is very little about the human governments under which men are living, and the duties which arise under those governments for every Christian man. There is a great deal about immortality and about the immortal soul, but very little about these mortal bodies, that go so far to influence the destiny of the immortal souls.

A sermon, like a probe, must follow the wound into all its intricate passages. Nothing is too minute for the surgeon or physician; nothing should be too common or too familiar for the preacher.

PROFESSIONAL ASSOCIATION.

Beware of an exclusive association with your kind. It is a good thing for ministers to meet together to cheer and instruct each other, but there is danger that they will fall into such exclusive professional sympathy that they will see everything from a ministerial stand-point. It would be of great value to ministers if they saw all the themes that they discuss with the eyes of common men, of the wicked and the abandoned, of the weak and the strong, of the learned and the unlearned, of working men, of meditative women, and of little children. On every theme which the preacher handles is turned the thought of ten thousand men in the community around him. It were worth his while to reap their harvest-fields as well as his own. But, chiefly, this universal sympathy with humanity is valuable, because it produces a larger sympathy and a more generous manhood, and re-invigorates those elements in the preacher which ally him to his kind, and from which he is to derive one great element of success. * * *

TRUST YOUR AUDIENCES.

Do not undervalue the capacity of the common people. Children, even, will follow discussions with interest which seem to be far above their heads. Before I was ten years old, I remember that discussions on the subject of fore-ordination, free-will, and decrees, held me with a perfect fascination. The Bible was made for common people, and the themes that are in it are comprehensible by common people; and those sermons which cannot be understood with profit by the common people of your congregation will probably be of little profit to anybody, or to yourself.

SUMMARY.

The most effective sermonizing, then, and that which is to be aimed at in general, is the unwritten rather than the written; the plans must be of constant variety, as adapted to the truth preached, the end to be gained, the audience to be affected, and the temperament of the preacher; the sermon should be rather suggestive than exhaustive in treatment, exposition of the Bible holding a large place in your scheme, and show-sermons be utterly avoided; simplicity of style, both in language and manner, is the shortest road to success; and the earlier the preacher learns, by association and sympathy with his people, to interest them in him and his work, and to give them always the best that he can do, the sooner will he get upon them the hold by which he shall draw them toward God and the higher life.

LECTURE X.

LOVE, THE CENTRAL ELEMENT OF THE CHRISTIAN MINISTRY.

I KNOW of no single passage of Scripture that gives, with so much detail, the Apostle's idea of the ends and instrumentalities of the Christian minister, as that contained in the fourth chapter of Ephesians, a few verses of which I will read to you, because there is one sentence there that will contain the thought of to-day. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

I purpose, this afternoon, to speak to you on the love-principle as the central power in the work of a Christian minister. "Speaking the truth in love" is the expression, and it is still stronger in the original than in our version, because we have no word signifying "to truth." We say "to speak the truth." Literally, it is *truthing it in love.* No one, it seems to me, can have read attentively the teachings of the Apostle, and entered into the spirit in which he worked, without having seen under all his feelings and experiences the influence of this immense love-principle. In him it took on a more enthusiastic form than it did in the Saviour. It was, as one might say, more a novelty with him. It was the eternal state of the Saviour, widely diffused and developed, and like a native atmosphere such as envelops the whole earth. In the Apostle it seems more like an intense or concentrated inspiration. It was news to him, indeed, and good news. It inspired evidently and vividly every part of his life.

WHAT IS LOVE?

I think it is extremely difficult to give any definition of it. We may point to some men and say they come nearer to it, as exemplars, than others. It is not so much a faculty, or power, as it is a certain condition of the whole spirit, made up of the contribution of several different elements of the mind, having relations to things superior and to things inferior. It is the religious principle, which, when you have it as the ground and root of your ministry, includes, primarily, love to God. And by the term "God" we understand whatever is conceived of as superhuman in excellence and in wisdom. God is infinite. No man can crystallize God. If he does, his God becomes an idol not bigger than the man. God is infinite and formless. When he is really thought of, it is by the contribution of some of the highest and best of human qualities, out of which and over which something flames up before the imagination that is higher than the reach of human experience. The germ may have been derived from observation or experience, but we recompose these nobler attributes of the soul, clothe them with form, and call that God,—knowing all the time that we cannot measure him, but that this process of thought and feeling reveals and inspires in us some sense of that quality which we mean when we speak of the Divine attributes. But the true sense of God does not stop there. It includes the feeling of love towards this Divine being which is spoken of in the New Testament, and the most glorious choral and symphony of which lies in the thirteenth chapter of 1st Corinthians. Such a love embraces all that is human,—all creatures who have the power of being happy or miserable, and it has a yearning sympathy and desire for their good. It includes, also, a nearness, a sweetness, and a desire toward men, not so much that they should love us, for that is confined more nearly to the reciprocating passions of men,—friendship, for instance, which is a specialty under this generic head, and is a part of it, though essentially, it involves an element of self. But the charity, or love, of the New Testament is the going out of thought, of feeling, and of sympathy toward others, and toward whatever can receive benefit from us. It is the state of the Creator, and I suppose that it is the state of those most like Him, who dwell close to Him. It is the wish that whatever we are thinking of, or saying, or doing, may make some one better and happier. It is genial. It ought to be full of cheer, courage, hope, and it is full of bounty and blessings.

It means happiness, and as happiness is greater in proportion as it rises from the lower range of susceptibilities to the higher moral qualities, those who desire to confer happiness intelligently will do so by making men capable of being happy, that is, by enriching and developing their higher nature.

LOVE, THE CENTRAL POWER OF THE MINISTRY.

You will find all the way through the letters of the Apostle Paul how much he relied upon the inspiration of love, how much it was the working power of his ministry. It seems that this is the distinctive quality that belongs to every Christian minister. It is the underlying force by which all his special faculties should be inspired. Where this exists in great power, it will give a peculiar colour and quality to every attribute of the mind. Even the most formal acts of reasoning will have a certain glow imparted to them. The sharpest discriminations made by conscience, the requisitions of the most fastidious taste, the impulses of fear, the stress of indignation and of anger itself, will all receive a tone and quality from love which will make them doubly powerful and doubly beneficent. I do not believe that any other temper than that love will carry a minister through his whole work with so little wear and tear, with so much inward satisfaction. Indeed, it is the element by which he interprets at once God and man. It is only when we put ourselves, according to the measure of our power, into the same relations toward man that God sustains, that we are susceptible of intuitions of Divine mercy and pity, or can form any conception of how the amazing power of God may act beneficently, through the atmosphere of Divine love, towards things mean, selfish, and hateful. There is only one pass-key that will open every door, and that is the golden key of love. You can touch every side of the human heart and its every want, that is, if you can touch it at all; and if you have the power to bestow anything, love gives facility of access, the power of drawing near to men, the power of enriching thought, of weakening their hungry desires and appetites, the power to thaw out the winter of their souls and to prepare the soil for the seed and growth of the better life.

A minister who has pure intellection only to offer to his people is like one who would in winter drag a plough over the frozen ground. He marks it, but he does not furrow it. He who has to make the seed of truth grow in living men into living forms must have power to bring summer to men's hearts, —light and heat; and then culture, whether it be by the plough

or the harrow, by the hoe or the spade, will do some good. It is this summer-power of love, first, middle, and last, that every teacher and Christian preacher ought to seek. It is this that you ought to seek in the closet, in meditation, and in intercourse one with another. You must have a heart so alive and full of genial, sympathizing love that you feel yourself related to everything on the globe that lives and has the power of enjoyment. How this noble conception has been felt by the old ministers of New England! No man can read the writings of Jonathan Edwards, of Hopkins, and others of that school, without seeing how they were filled with this sense of doing for others, and the desire to confer blessings upon universal sentient being. Their system was, in many respects, very imperfect; but, after all, the ideal was in their mind. They had a true conception of the all-pervading power of love in the hearts of men, which ought to be the very centre, out of which the whole ministry is to grow.

LOVE, NOT MERE GOOD-NATURE.

A great many persons, when you say such things as these, feel, at once, "That is my doctrine. I do not believe in these always dry, metaphysical men, arguing and arguing and arguing." Another man says, "That is my idea about it. I do not like these men who are always combative. I like a mild, meek, and lowly man."

But I do not mean any such thing as that. I do not mean these lazy, sunshiny, good-natured men, who have no particular opinions, and who would about as soon have things go one way as another; who are without sharp and discriminating thought, have no preferences, no indignation, no conscience, no fire. I do not believe in any such men. I like to see a man who has got *snap* in every part of him; who knows how to think and to speak, and to put on the screw, if that is his particular mode of working.

This sweet and beneficent heart-quality that I am speaking of is the atmosphere in which every other faculty works, and which is generic to them all. It is Christian sympathy, benevolence, and love. Do you not suppose that love has anger? There is no such anger as that which a mother's love furnishes. Do you suppose that when she sees the child that is both herself and him whom she loves better than herself; the child in whom her hope is bound up; the child that is God's glass through which she sees immortality; the child that is more to her than her own life—doing a detest-

able meanness, that she is not angry and indignant, and that the child does not feel the smart of physical advice? Do you not suppose that the child knows what anger is? I tell you there is no such indignation possible as the indignation that means rescue, help, hope, and betterment. You might as well say that a summer shower has no thunder, as to say that love has no anger. It is full of it, or may be. Has love no specialty or discrimination in removing error—nor any continuing, intense regard for specific and exact truth? God has it, and we are like him. We are his children, and know it by that. Love is simply that which overhangs all these powers, which gives them quality and direction, and gives to us a larger power through these lower instruments.

And so a man who is purely intellectual, without any special sympathy or love, cannot deal rightly in moral truth. He may in physical truth, because that is not at all a question of influence; but all moral truth—and with that you have mainly to deal—is truth that springs out of experience. Unless you have love, you cannot go right by pure intellect; while the intellect working in an atmosphere of love can rarely go wrong in moral things.

You cannot long go right where it is the sense of beauty alone that you are appealing to. He who preaches mainly to taste and the sense of the beautiful; he who sees God especially in forms and colours and sounds, and all the sweet elements of grace in the world, has one portion of the truth, but he is apt to run out, through feebleness, into sentimentality. He lacks that strength, that power, and that continuity which come from the real Divine love-temperament.

LOVE OF THE WORK.

Now it is to the use of this principle in a few directions that I shall ask your attention this afternoon. First, for your own souls' sake, you cannot afford to be ministers if your work is not love-work, if it is a burden to you, if your parishes are to you what a bound boy is to the farmer,—a nuisance, rather than a help, and, on general principles of humanity, to be got along with in the best possible way. If you are carrying on your work in that way, you have no business where you are. He who takes the wants of a community into his keeping, he who undertakes to teach the young, to comfort the old in the midst of their earthly sorrows, and to solve all those endless problems that are coming up day by day, must love his work and his people, and be conscious that his heart goes out to

them and yearns for them, as, in the last days of winter, we yearn to hear the singing of the birds, and watch for the trees to put forth their odorous buds, and spread their fragrance through the air. How we do long for spring and summer, and for their sweetness! The preacher ought to stand to his work all the time longing for the development of men as we do for flowers, and as the vintner does for the time of the grape. When you have this love, how patient it will make you, and how easy it will make the hard tasks of your ministry! How full of suggestion it will be! How it will bring sermons out of people, and how it will multiply the occasions of bounty! What a discernment of clear interpretation there is through the medium of sympathy and benevolence, and how it carries its own reward with it!

Some men work from a sense of duty,—and better that than nothing; others work from various motives; but the best motive of all is love of the work. Having that, you cannot help working. Why do birds sing? Because the song is in them, and if they did not let it forth, they would split; it must come out. It is the spontaneity and the urgency of this feeling in them that impels their utterance. Why should men work or visit, or preach? Because their hearts want some outlet, some vent, to give expression to the feeling of earnest sympathy that is in them. Where a man has this strong and large benevolence, he will always be busy, and pleasantly busy.

THE HEALTHFULNESS OF BENEVOLENCE.

And more than that, let me tell you, there is nothing that enables a man to last so long as the qualities which naturally are trained into this spirit of true sympathetic beneficence. All the acerb feelings grind enamel off. All men who work under a sense of responsibility, men who hear the crack of Conscience's whip all the time, and all those who are inspired by the Protean forms of fear, easily wear out. The kindly feelings of man's nature have nourishment in them. They are not stimulants alone. They carry nutriment, and a man who is working good-naturedly, with the sweetness of hope and with the facility of courage all the time, can work weeks and months without breaking down; nay, he grows fat on work. I hold that there is nothing so wholesome or so medicinal as brain-work, rightly directed. While a man may exhaust his nervous system by excessive brain-work, a moderate and reasonable practice of it is beneficial. You all know that ministers are the longest livers. I do not mention that to prove that they are the greatest brain-

workers; but a man who works under a high form of positive benevolence, which brings cheer and hope, can work longer and with less fatigue, and he can continue under intense excitement longer and with less wear and tear, than under any other stimulus.

I have often been asked by what secret I retain health and vigour under labours multiform and continuous. I owe much to a good constitution inherited from my parents, not spoiled by youthful excesses or weakened by over-study; much also to an early acquired knowledge of how to take care of myself, to secure invariably a full measure of sleep, to regard food as an engineer does fuel (to be employed economically, and entirely with reference to the work to be done by the machine); much to the habit of economizing social forces, and not wasting in needless conversation and pleasurable hilarities the spirit that would carry me through many days of necessary work; but, above all, to the possession of a hopeful disposition and natural courage, to sympathy with men, and to an unfailing trust in God; so that I have always worked for the love of working. I have cast out the grinding sense of responsibility as uncongenial to the faith and trust which belong to a Christian life. I have studiously refused to entertain anxieties. I have put in all the forces which I possessed, as a farmer puts in his labour and his seed; and I have left the germination, and the weather, and the future harvest, to the providence of God. In general, I have never performed my work but once; whereas many others perform theirs three times,—first, by anticipation; then, in realization; and afterwards, by rumination. In general, however, it may be said that a hopeful, trusting, and loving disposition carries health, and restores men from fatigue, more rapidly than any other. The acerb feelings are corrosive. The saccharine emotions are nourishing and enduring.

LOVE, A POWER-GIVING ELEMENT.

But there are other things. No one can deal with the hearts of men as he ought, unless he has the sympathy which is given by love. I have always been struck with the Apostle's notion as to quality and quantity of feeling. If he charges you to be hopeful, it is to be *very* hopeful. It is not enough for you to be right; you must be very largely right; each particular good must be carried up to its ideal form. Thus, we are not only to be fruitful, but we must *abound* in fruitfulness, as a vine, bearing so much that clusters have to be cut away to make room for those that remain. We do not know what Christian qualities

are until we see them in their larger forms. Suppose we knew nothing about apples except as we had seen them grow in Siberia, what could we say about pound pippins? Suppose you only see those poor, mean, and barren qualities, that often are called Christian experiences, what would you know about the depths, the beauty, the freshness, and the power, that are in a true man, who is built after the model of Jesus Christ, who is conscious of his strength, who is free, who is profuse, generous, and abundant? God is in him; and men see God more nearly than they can by their own meditation, when they see a man like that. You may have benevolence as a pale stream of moonbeams shining into your study window, and you may sit and write your thin sermons in the light of that pale, speculative benevolence, but it will not do.

When our Master was approaching the last part of his life, when the cloud threatening the future was already over him, when he stood near to the grave he said to his disciples, in that moment of preternatural anguish, "Peace I leave with you,—my peace I give unto you." It always filled me with admiration that Christ not only had peace for himself, but enough to share with his disciples,—"My peace I give unto you." Brethren, every quality that goes to make manhood you must have in excess, as the brooks have their treasures, making haste to empty themselves, to give room for that which is coming on behind. You must have enough benevolence, not only for yourselves, but for your congregation also, to pervade and to fill them. This is what you ought to live for, and this is what is meant by living a godly life, producing not ideas alone, not arguments only, but living, loving manhood,—doctrine in living forms. It is what men ought to seek for in their closet and in their daily converation.

I feel provoked when I see how young Christians often try to build themselves up into a Christian life by social meetings, so called. They get into an uncomfortable room; they sit stiff and dumb. Some one opens a Bible, and reads a chapter; then somebody turns around, kneels down, and makes a prayer; then another chapter, and then they sing. They all have an awful responsibility, and all wish they felt something. They get up, look solemn, and go out. They move off regularly, methodically, and mechanically, to their several businesses, and that is trying to grow in grace! You might just as well expect to make a shady forest in your garden with

the beanpoles you had cut and set out in the spring, as to make a Christian man by such a course as that. It lacks juice, and its juice lacks sugar. There is no grace, there is no reality to it. There is nothing in it that God loves, and certainly you do not like it. When the power of the Holy Ghost comes down upon men, they grow up into such experiences as those which ring so grandly through the cathedral of the Bible. You are called to liberty, to a larger life. You are called to more manliness, to love, to fervour, to joy.

What you need, to make your ministry successful in dealing with men, is that wonderful power which a true, large, and fruitful benevolence gives. Here is a little penurious whipster of a man,—as it were, made up of that which was left, a mere biscuit after the loaf. You hear the neighbours say he is "the smallest specimen of a man in this neighbourhood." But if you, a minister of Christ's Gospel, look upon him, there is that in him which ought to make your heart yearn and swell towards him. Christ died for him, and eternity has registered his name. Simple as he is, poor as he is, thin as he is, unsatisfactory as he is, though he were but a sand-bank among rich soils, it is for you to find a way of culture that shall bring forth some beauty out of the very barrenness of his nature. Your heart should sympathise with him in such a way that you can say, "I will add to him what he lacks; I will shine into him and warm him; I will brood over him and will help him. I will do it myself." Lay down your life for him. Give him something of your life.

Then, again, there is a suspicious man, who is always seeing people's faults. He rejoices in iniquity, and carries it as a pedlar does his pack. He likes to sit down in the corners and retail it. Nothing is so spicy to him. He smacks his lips over it. He comes to you and says, "You have heard about the old deacon up there," and so on. He goes around the village. He is a turkey-buzzard among men, picking up carrion and feeding on it. Everybody despises him and hates him—except the man who loves. *He* feels like a physician going into a hospital and finding a patient there who is a mass of disease. If he were searching for a painter's model, he would not look at such a man. But, going there as a healer, he will try what he can do to relieve the sick man. You can manage those morally diseased men if you only love them. It is your business to strike such warmth into a bad man as to make him believe that you are working for his good. You must make

him "cotton" to you and be glad to see you, so that he will lay aside his deviltry when you go near him. Probably he will not believe in you at first, and may suspect that there is some deceit in it all. He will watch you, and will "summer and winter" you. But, follow him up, and by-and-by there will be a chance when there can be no mistake as to your motives.

I had a man in my parish in Indiana, who was a very ugly fellow. He had a wife and daughter who were awakened during the revival which was then working, and, while visiting others who needed instruction, I went to see and talk with them. He heard that I had been in his house, and shortly afterwards I passed down the street in which he lived. He was sitting on the fence; and of all the filth that was ever emptied on a minister's head, I received my share. He threw it out, right and left, up and down, and said everything that was calculated to harrow my pride. I was very wholesomely indignant for a young man. I said to myself, "Look here, I will be revenged on you yet." He told me I should never darken his door again, to which I responded that I never would until I had his invitation to do so. Things went on for some time. I met him on the street, bowed to him, spoke well of him, and never repeated his treatment of me to any one. We constantly crossed each other's paths, and often visited the same people. I always spoke kindly of him. Very soon he ran for the office of sheriff, and then I went out into the field and worked for him. I canvassed for votes; I used my personal influence. It was a pretty close election, but he was elected. When he knew I was working for him, I never saw a man so utterly perplexed as he was. He did not know what to make of it. He came to me one day, awkward and stumbling, and undertook to "make up," as the saying is. He said he would be very glad to have me call and see him. I congratulated him on his election, and of course accepted his overtures; and from that time forth I never had a faster friend in the world than he was. Now I might have thrown stones at him from the topmost cliffs of Mount Sinai, and hit him every time, but that would not have done him any good. Kindness killed him. I won his confidence.

THE SUSTAINING POWER OF LOVE.

Now, your congregation will be full of sluggish people. Somebody must bear with those dull and stupid ones. You will find, what is a great deal worse, people who know every-

thing, and yet know nothing. You cannot teach them anything. They are conceited snips of men, who are rushing up to you, and taking on airs in your presence, and you feel like smacking them, as you would a black fly or a mosquito. But somebody has to bear with them. If Christ died for the world, He died for a great many ordinary folks; and if we are Christ's we must do the same thing. I defy you to do this on a plan, or a purpose, or "on speculation," if I might say so. You have to do it because there is that in your heart which makes you brother to such men. You have to say, "He is worth bearing with. I would better suffer in his place than let him suffer. He must be enlarged. He must be augmented, and made more a man in Christ Jesus."

Then, again, you have obstinate men whom you cannot start, men who are unreasonable. There is nothing in the long run that can withstand a wise tenderness, a gentle benevolence, and a sympathy that melts the heart by a genial fervour, and which is continued in season and out of season, in sickness and in health, year in and year out. Nothing can withstand that. How is the soil disintegrated? First, the ground is broken down by the grinding of the frost, then come the warmth of spring, the mellow rains, and then the after-sunshine. In such ways must a minister work—first by attrition, and then by the geniality of his own soul. You can make soil out of almost anything, if you will only give your time to it.

LOVE, THE KEY-NOTE OF PULPIT WORK.

There are also some specialties in this true Christian love and sympathy that bear upon the pulpit. In the first place, the whole cast of your thought and the subjects with which you deal are to bear the impress of this good news—that God is Love, and that God so loved the world that He gave His Son to die for it; and that Christ so loves the world that, having died for it, He now sits at the right hand of God, a risen Saviour, to live for it.

If you preach justice alone, you will murder the gospel. If you preach conscientiously, as it is called; if you sympathise with law and with righteousness, as interpreted by the narrow rule of a straight line; if you preach, especially, with a sense of vindictive retribution—I do not care who the criminals are—you will fail of your whole duty. There must be justice, and punitive justice, of course; but, after all, "Vengeance is mine," saith the Lord. It is a quality so dangerous to handle that only Infinite Love is safe in administering it. No mortal

man should dare to touch it, for it is a terrible instrument. You are to administer all the great truths, the most rugged truths, in the spirit of the truest sympathy, benevolence, and love.

LOVE MAKES A FREE PREACHER.

When you kindle to a full sympathy with God and man, you can preach anything you please. You can say anything you please; if it goes with a reasonable degree of wisdom and a great degree of sympathetic love, it will be warmly received. Recollect the Apostle's manner. When he wanted to rebuke the Ephesian Church, he bethought him of all the good things he could, for encouragement. "Nevertheless, I have somewhat against thee," adds he; and then he brought in his rebuke, having prepared the way for it.

Some ministers seem to feel that men are totally depraved, and that it is the duty of every preacher to secure the evidence of it by stirring up men to bitterness and resistance. Your business is to tone that down, and to prepare men's hearts by skilful address that shall put to sleep these repellent forces in them, so that they will hear your message and accept your influence upon the nobler side of their minds. When you are like a wise teacher or an affectionate parent, and prepare your congregation for what you wish, you can say almost anything to them.

Young gentlemen, the great art of managing a congregation lies in this,—I am supposing now that a man has a good substance of thought and common sense, and I am speaking of the qualifications that reside in the heart alone,—be good-natured yourself, and keep them good-natured, and then they will not need any managing. It is the most difficult thing in the world to control a great audience, when they are irritable and fault-finding and peevish; and they will be apt to be so, if the minister's own gifts lie in that direction, and his service is irritating and arrogant. On the other hand, if the ministration of the pulpit is a balm to them, not by keeping down their moral sensibilities, but by keeping the sweeter and nobler part of their nature uppermost, you can reprove and rebuke, with all long-suffering, and they will accept it at your hands.

It is out of this spirit, too, that you can deal with topics that otherwise would not be allowed. Ministers often think they cannot preach what they feel they ought to preach. There is a reformation going on, and it will affect vested interests, and there are men in the congregation involved in these mat-

ters, on whom one's influence very largely depends, and it would be dangerous to irritate them. One man is a factory-owner, and the whole church turns on that pivot; and yet it becomes necessary to preach on the duties of employers to labouring men, and their sympathies with working men. Capital is largely represented, and it is suspicious and watchful. Now, you cannot afford to let this topic alone, and you have sold yourself to any man, fear of whom makes you silent. Yet you can discuss any topic if you only love men enough; your heart will tell you how to approach it. It is to be done by being perfectly sweet-tempered and perfectly fearless. A congregation knows when a minister is afraid of them just as well as a horse knows that his driver is afraid of him.

If you want to stay in a place, be willing to leave it. He that would save his life must be willing to lose it, and he that will lose his life shall save it. If you are willing to go out of any parish just as soon as they want you to go, and are perfectly willing to lay down your work to-morrow if they say so, they will know it. If you want to stay very much, they will know that too, and will take advantage of it. Stand fearless, speaking the truth in love,—and in a good deal of love—in love multiplied just in proportion as the theme is critical and dangerous. Be willing to take the responsibility of saying it, when they attack you out of the pulpit, bearing in mind that your business is to take care not only of yourself, but of all men. If one of your parishioners behaves badly, you must tax yourself with his bad behaviour, and say it is partly your fault, and not altogether his. If you take the stand indicated by such instances as I have alluded to, there is no reason why your pastorate should not be long, and there is no reason why you may not preach upon any subject you choose.

I recollect one thing, which I may have told you before, but if I have, you will have a chance, as I have heard Gough say, to see whether I am capable of telling the same thing twice alike. It is in reference to what Calvin Fletcher, a wise old lawyer in Indianapolis, said to me on one occasion, and which has been a help to me all my life since. He said, "If I do business with any man and he gets angry at me, or does not act right, it is my fault. My business is to see that everybody with whom I do business shall do right; I charge myself with that responsibility." Now you must charge yourselves, in the same way, with the responsibility of your parish. If, after

the lapse of some considerable time, people get angry and act wrongly, it is in part your fault, and not theirs alone. If people want to hear the truth with freshness and new life, do not go clucking around the country, and say, "I was ousted from my nest, where I was brooding, because the people have itching ears and want novelties."

In closing, then, I urge you to see that you are competent for all things, by study, by the weight of your thought, and by the skill of your administration of the truth to men; but, above all, and beyond all, have in you the propelling power of that genial, yearning love which "beareth all things, believeth all things, hopeth all things." For "whether there be prophecies" —doctrines, teachings—"they shall fail; whether there be knowledge"—such partial and incomplete systems of thought as men work out—"it shall vanish away." There is but one thing that stands. "LOVE NEVER FAILETH."

QUESTIONS AND ANSWERS TO LAST THREE LECTURES.

QUESTIONS AND ANSWERS TO LECTURE VIII.

Q. Will you say a word as to the number of hours a man should spend in his study? How many hours a day, at the maximum?

Mr Beecher—There is absolutely no rule that can be given in all cases. I should think, however, that, at the maximum, a man can do as much in four hours' study during the day as he needs to do. But, it must be *study*. You can sometimes collect materials for your work, although you do not feel like working. You can ascertain the negative, if you cannot create the positive. Sometimes a man will study a whole day, to find out that he cannot do a thing that he was counting on. But I do not think that any man can originate matter, and pursue a course of severe fruitful study, for more than four hours a day. I do not believe that he can average that. I think that ministers often attempt to study too much. If they would concentrate their power, and use it regularly, they would get out much more than by spreading it over so much ground.

Q. Should one do much in the way of preparing a sermon on Monday?

Mr Beecher—No, sir; unless he is going to preach on Monday night. Saturday and Monday ought to be inclined planes, the former a very inclined plane up to Sunday, and the latter an inclined plane away from it. There are a great many things that a man can do on Monday, which are necessary to be done, but he should not gorge his brain on that day.

Q. Ought a man to prepare his sermon on Sunday morning, and make a practice of it?

Mr Beecher—If the Lord showed him that that was the best way of doing it, he should. I do not know whether you are personal or not, but that is my habit.

When I went to Lawrenceburg, I went, thinking that I would do the best I could. I had the vague, general instructions that are given, to "lay deep foundations, to study thoroughly, and to bring," as old Dr Humphrey used to say, "nothing but the beaten oil into the sanctuary." I felt that that was connected with regular and incessant study during all

the week. I tried to study so. I succeeded in studying, but I could not succeed in using what I had. On Sunday I could not do anything with what I had so laboriously dug out during the week. Of course, I increased my general stock of knowledge. Sometimes, I would find, that after working a subject up all the week, something else would take possession of me on Saturday, and I would have to preach it on Sunday to get rid of it. I felt ashamed and mortified, and began to fear I was on the way to superficiality. I made many promises, that if God would help me, I would make my sermon a long time beforehand. I kept on making promises and breaking them, and the older I grew the worse I grew; and, finally, in spite of prayers and resolutions, I had to give it up and prepare my sermons mostly on Sunday morning and Sunday afternoon. But then, you must recollect that this was accompanied by another habit —that of regular study and continual observation. I do not believe that I ever met a man on the street that I did not get from him some element for a sermon. I never see anything in nature, which does not work toward that for which I give the strength of my life. The material for my sermons is all the time following me and swarming up around me. I am tracing out analogies, which I afterwards take pains to verify, to see whether my views of certain truths were correct. I follow them out of my study, and see if any such things were taught in the system.

These things I did not always at the time formulate for my use, but it was a process of accumulation. Now, by the peculiar temperament given to me, I was able, out of this material, when Sunday came and I knew what I wanted to do with my congregation, to bring up some instrument to do it with, some view of truth that would include in it a great many of the results reached long before by the practice I have been describing, and which were crystallized ready for use. In that way I made my sermons. Another man begins his on Tuesday, and he would be untrue to himself if he followed any other. Every man must find out the way he is to work. I would advise no young man to follow my method. It happens to be my way, but it is very likely not to be yours. You can find out by trying, which is the best way for you to work.

QUESTIONS AND ANSWERS TO LECTURE IX.

Q. What would you suggest as to the proportion of unwritten sermons to be preached through one's ministry?

Mr Beecher—No general rule can be given. About one-third written to two-thirds unwritten. But be sure that you know *how to preach.*

Q. What do you think of the benefit of using books of sermon-plans?

Mr Beecher—They will help you when you know how to use them; that is, when you don't need them. Before that time don't smother yourself with them.

Q. What do you think of the propriety or advisability of what is called sensational preaching?

Mr Beecher—I am for it, or against it, according to what you mean by it. If it aims at a low, temporary success by mere trickery, I don't believe in it; but if you mean preaching which produces a *sensation,* I do. The legitimate use of real truth is all right, no matter how much people get stirred up; the more the better. In this matter you will not err if you are *up to par* in manliness, neither above it nor below.

QUESTIONS AND ANSWERS TO LECTURE X.

Q. Would you have us preach on the subject of the heart being "desperately wicked?"

Mr Beecher—Oh, yes. There are some texts in the Bible that I think it would be difficult to preach from, but that is not one of them. On the contrary, only last Sunday morning I preached on a branch of that theme, namely, the "deceitfulness of riches." I showed what deceit men practised on themselves in proposing to themselves to get rich, in trying to get rich, and then in taking care of the riches when acquired. I did not notice that any of my rich men took it to themselves, either.

Q. Would you preach "He that believeth not shall be damned?"

Mr Beecher—Would I?

Student—Yes, sir.

Mr Beecher—Yes, sir, assuredly. I always preach with a shadow. There is always an alternative. But I do not need, you know, to have a whip right up over the kitchen fireplace, where the boy can see it all the time. If you have given him one good whipping, he will remember it; and then, when you say "John!" that is enough. There are a dozen whippings in that.

These questions that you are propounding all come on the supposition that to preach in a spirit of love means that there

is to be no punishment. It does not mean any such thing. The spirit of love carries everything with it. It carries punishment with it, but in a qualified form, even as love carries it; though not as fear does, nor as conscience does, nor as pure intellect does.

Q. Where is the spring from which a man is to obtain the love and sympathy you speak of?

Mr Beecher—If a man knows what he wants and what he is aiming at in his every-day life, he must get it just as he would seek any other educational development. If you desire a musical education, what do you do? You practice for that. If you wish to attain a knowledge of art, what do you do? You put yourself under a master, and work for form and colour. If you want devotion in the sense of rapt meditation, then you seek that. If you want it in the sense of exhilaration and of bounding joyousness, you will seek that. But if you want religion in a sense of genial sympathy with men, you will seek it by being with men. And when you can bring yourself to lay aside things that you very much wish to do, things that are naturally strong in you, for the sake of doing something that you do not want to do, or being something that you do not want to be, on account of other persons, who are neither very agreeable nor very rewarding, and who, perhaps, will never know of your sacrifice, then you will have shown yourself fit for your work, and can say, "I lay down a part of my life for that man." That is the way we must minister to our congregations. Christ says, "I am the way." Make a road for men's feet upon yourself. Pave it with your most precious things. Do it a few times, and I do not think you will have to ask me any other questions as to the way to cultivate that spirit. Practise loving men if you want to have the power of love.

Q. Do you think that a man who is by nature very cold and unsympathetic should preach, or go into the ministry?

Mr Beecher—No; you might as well take an icicle to warm an invalid's bed with.

Q. Was not Jonathan Edwards, when preaching the justice of God, moved by love?

Mr Beecher—Great as Edwards truly was, and far in advance of his age in many respects, he yet was unconsciously under the grossly materialising theological habits of the mediæval schools. The monarchical figures of government in the Bible, and the figures of material punishment, are full terrible enough. But to employ the imagination, as Edwards did, in inventing new horrors for hell, above all, in attempting to picture the Divine

Heart as so in love with justice that it rejoices in the merited sufferings of the wicked, was a sad perversion of the functions of imagination. In some respects Edwards' terrific sermon, "Sinners in the Hands of an Angry God," may be ranked with Dante's "Inferno," or Michael Angelo's painting of the "General Judgment." But who can look upon the detestable representations of the painter, or the hideous scenes of the Florentine poet, without a shudder of wonder that they should have ever come from such tender and noble hearts? They were dreams of dark days. The doom of wickedness is dreadful enough, without the hideous materialism and the horrible buffoonery of justice which prevailed in a former day.

Q. Is there not something analogous to Divine judgment in the punishment of criminals by capital and other punishment?

Mr Beecher—Punishments follow the violations of natural law. But Nature is blind. It makes no discriminations. It takes no account of motives. It has no palliations and no pity.

When a father punishes, he takes account of the age, inexperience, temptations, and motives of the child, and grades his penalties, or wholly pardons, as will best effect his end, the child's good. Governments undertake to do the same. But magistrates are hampered. Their knowledge is imperfect. The law fixes arbitrary processes of procedure. Punishments are often too lenient or too severe. They are determined full as much by the weakness of Government as by the desert of the victim. Governments are but clumsy machines, and public justice is but a poor imitation of Divine justice. We should be cautious in employing the analogies derived from material laws, or from human civil Governments, in interpreting the method of One who knows perfectly all things, who is unlimited in power, and who is not impelled by sheer weakness to such expedients as are resorted to by human tribunals.

I think that the analogies of parental Government, in a human household, in which penalties are administered in the spirit of love, and for the child's good, are far nearer the truth than those derived from the example of civil Governments or artificial tribunals.

MUSIC BOOKS, SONG BOOKS,

AND OTHER

POPULAR WORKS,

PUBLISHED BY

JOHN S. MARR & SONS,

SUCCESSORS TO THE LATE GEORGE CAMERON,

194 BUCHANAN STREET,

GLASGOW.

*** JOHN S. MARR & SONS *request special attention to the* MUSIC BOOKS, SONG BOOKS, NOVELS, *and* OTHER BOOKS *in the following Lists. New and Improved Editions of all these have lately been issued, and will now be found to be not only the cheapest but also the most popular works of the kind published. Copies may be had either through the Booksellers, or direct from the Publishers, post free, on forwarding the required number of postage stamps.*

GLASGOW:
JOHN S. MARR & SONS, 194 BUCHANAN STREET;
AND SOLD BY ALL BOOKSELLERS.

BOOKS

PUBLISHED BY

JOHN S. MARR & SONS,

194 BUCHANAN STREET, GLASGOW.

FOR THE CONCERTINA.

MARRS' CONCERTINA PRECEPTOR, or Pocket Guide to the Art of Playing the Concertina; containing Lessons on the Rudiments of Music, full Instructions and Scales, and a variety of popular Airs, marked and figured, progressively arranged for Beginners. Price 4d.; post free for 5 stamps.

MARRS' CONCERTINA TUTOR: a new and greatly improved INSTRUCTION BOOK; containing a concise Series of Lessons in Music, Instructions, Scales, and a variety of popular Airs, accurately marked and figured throughout. Price 6d.; post free for 7 stamps.

MARRS' 350 TUNES FOR THE CONCERTINA. This is the best and largest collection of Tunes for this favourite Instrument that has yet appeared. Price 1s.; post free for 14 stamps.

MARRS' SELECTION OF CONCERTINA MUSIC (uniform with "CONCERTINA TUTOR"); 206 of the most favourite Melodies of all Nations accurately marked and figured throughout. Price 1s.; post free for 13 stamps.

MARRS' SELECTION OF SACRED MUSIC FOR THE CON-CERTINA; 141 of the most popular Tunes, marked and figured throughout. Price 6d.; post free for 7 stamps.

MARRS' CONCERTINA MELODIST: a choice Selection of English, Irish, and Scottish Melodies, Airs from the Operas, Christy's Minstrel Songs, &c., all marked and figured for the German Concertina, with Instructions for playing. Price 6d.; post free for 7 stamps.

MARRS' CONCERTINA COMPANION. This Book contains above 100 New and Popular English, Irish, Scotch, and American Airs, several of them copyright. In music folio, price 6d.; post free for 7 stamps.

MARRS' SELECTION OF 140 TUNES FOR THE CONCERTINA. This will be found to be the cheapest and best selection of Tunes for the Concertina published. In music folio, price 6d.; post free for 7 stamps.

MARRS' SELECTION OF ARMY AND NAVY TUNES FOR THE CONCERTINA. In music folio, price 6d.; post free for 7 stamps.

MARRS' SELECTION OF DANCE TUNES FOR THE CONCERTINA. 100 New and Popular Tunes, in music folio, price 6d.; post free for 7 stamps.

MARRS' SELECTION OF CHRISTY'S MINSTREL TUNES FOR THE CONCERTINA. 112 New and Popular Tunes, in music folio, price 6d.; post free for 7 stamps.

MARRS' REPOSITORY OF CONCERTINA MUSIC. 100 New popular Copyright Tunes, in music folio size, price 6d.; post free for 7 stamps.

MARRS' GEMS OF MUSIC FOR THE CONCERTINA. In music folio, price 6d.; post free for 7 stamps.

MARRS' SELECTION OF SCOTTISH SONGS, arranged for the Concertina, Words and Music. This will be found to be a selection of the best Scotch Songs, with the music carefully marked and figured. 40 pp. imperial 8vo. Price 6d.; post free for 7 stamps.

MARRS' SELECTION OF CHRISTY'S MINSTREL SONGS, arranged for the Concertina, Words and Music. A selection of the most popular Christy's Minstrel Songs. 40 pp. imperial 8vo, price 6d.; post free for 7 stamps.

FOR THE PIANOFORTE.

MARRS' PIANO-FORTE TUTOR: a new and simple Instruction Book, containing complete Lessons to enable the learner to play the Pianoforte easily and thoroughly. It also contains Twenty-seven popular Tunes, progressively arranged for Beginners. In music folio, price 1s.; post free for 14 stamps.

YOUNG FOLKS SONGS—SACRED, arranged with Pianoforte Accompaniments by W. M. Miller. A selection of 60 Sacred Songs, comprising a number of the old favourite Hymns and a few not so well known as, owing to their merits, they are likely to become. Though specially adapted for the young, the selection contains a few Hymns equally suited to those of riper years. Great attention has been paid to the Music, the harmonies being simple and not likely to overtask the little fingers. Handsomely bound in cloth, bevelled boards, extra gilt, with Illustrated Title. Price 5s.; post free for 70 stamps.

FOR THE ACCORDION AND FLUTINA.

ACCORDION PRECEPTOR, or the Pocket Guide to the Art of Playing the Accordion and Flutina; containing a course of Lessons on Music, complete Instructions and Scales, and a Selection of Tunes, Sacred and Secular, carefully marked and figured throughout, and arranged progressively for Beginners. Price 4d; post free for 5 stamps.

ACCORDION AND FLUTINA TUTOR: a new and greatly improved INSTRUCTION BOOK; containing a concise Series of Lessons in Music, with Instructions, Scales, and a variety of Popular Airs, accurately marked and figured throughout. Price 6d.; post free for 7 stamps.

ACCORDION MADE EASY: a Collection of 150 Easy Tunes, carefully marked and figured, progressively arranged for Beginners. Price 3d; post free for 4 stamps.

SELECTION OF ACCORDION AND FLUTINA MUSIC (uniform with "ACCORDION AND FLUTINA TUTOR"); containing 174 of the choicest Melodies of all Countries, correctly marked and figured throughout, forming the best and largest Collection of Tunes for these instruments which has yet appeared. Price 1s.; post free for 13 stamps.

FOR THE VIOLIN.

MARRS' VIOLIN PRECEPTOR, or Pocket Guide to the Art of Playing the Violin; containing a complete course of Lessons on Music, with Instructions, Scales, and a Selection of Airs, arranged in an easy and progressive style. Price 4d.; post free for 5 stamps.

MARRS' VIOLIN TUTOR: a new and greatly improved Instruction Book (uniform with "SELECTIONS"); containing a concise Series of Lessons in Music, Instructions, Scales, and a variety of Popular Airs. Price 6d; post free for 7 stamps.

MARRS' SELECTION OF VIOLIN MUSIC (uniform with "VIOLIN TUTOR"); containing 233 of the most Popular Airs, Marches, Strathspeys, Reels, Hornpipes, Jigs, Country Dances, Quicksteps, Quadrilles, Polkas, &c., each page forming a complete Medley. This is the best and largest collection ever offered for the money, four times its price having been formerly charged for half the number of pieces. Price 1s; post free for 13 stamps.

POPULAR DUET BOOK: a Selection of favourite Airs, arranged as Duets and Trios, for Two or Three Violins. Cloth, 2s; post free for 28 stamps.

FOR THE FLUTE.

FLUTE PRECEPTOR, or Pocket Guide to the Art of Playing the Flute; containing complete Course of Lessons on Music, with Instructions, Scales, and a Selection of favourite Airs, arranged progressively. Price 4d.; post free for 5 stamps.

MARRS' FLUTE TUTOR: a new and greatly improved Instruction Book (uniform with "SELECTIONS"); containing a concise Series of Lessons in Music, Instructions, Scales, and a variety of popular Airs. Price 6d.; post free for 7 stamps.

MARRS' SELECTION OF 100 TUNES FOR THE FLUTE. In foolscap 4to. Price 6d.; post free for 7 stamps.

MARRS' FLUTE MADE EASY: a Collection of 100 Easy Tunes, carefully selected, progressively arranged for Beginners. Price 3d.; post free for 4 stamps.

FLUTIST'S HANDBOOK: a Collection of choice and popular Melodies; forming a sequel to the "FLUTE MADE EASY," and containing Tunes of a more advanced class for Beginners. Price 3d.; post free for 4 stamps.

MARRS' SELECTION OF FLUTE MUSIC (uniform with "FLUTE TUTOR"); 237 favourite Melodies of all kinds, set in the keys most suitable for the Flute, forming the largest and most complete Collection ever offered at the price. Price 1s.; post free for 13 stamps.

POPULAR DUET BOOK: a choice Selection of favourite Airs, arranged as Duets and Trios for Two or Three Flutes. Cloth, price 2s.; post free for 28 stamps.

VOCAL MUSIC.

MARRS' VOCAL TUTOR: containing a concise series of Lessons in Music, Instructions, and Scales, for the formation and improvement of the Voice, and a variety of Popular Songs, Duets, Glees, and Catches. Price 6d; post free for 7 stamps.

ONE HUNDRED SONGS: with Melodies, Original and Selected, by James Ballantyne, author of "Castles in the Air," &c., on toned paper and extra binding. Price 5s; post free for 64 stamps. In tartan boards, 7s 6d; post free for 94 stamps.

SONGS OF ROBERT BURNS: Words and Music of 83 of his choicest Songs. Price 3d; post free for 4 stamps.

YOUNG FOLK'S SONGS—SACRED, see p. 3.

TONIC SOL-FA MUSIC BOOKS.

Edited by W. M. MILLER.

TWO HUNDRED AND TWENTY-TWO POPULAR SCOTTISH SONGS, Words and Music in the Tonic Sol-fa Notation. In paper covers 9d; post free for 10 stamps. In limp cloth, 1s; post free for 14 stamps.

ENGLISH SONGS, with Music in the Sol-fa Notation; over 100 of the most Popular Songs. In paper covers, 9d; post free for 10 stamps. In limp cloth, 1s; post free for 14 stamps. Handsomely bound in cloth, gilt, price 1s 6d; post free for 20 stamps.

SCHOOL MUSIC: a Selection of beautiful Songs, progressively arranged for use in School. In the Sol-fa Notation. Price 2d; post free for 3 stamps.

THE TONIC SOL-FA SCHOOL CHOIR BOOK: a Selection of Songs specially prepared for being used at Juvenile Demonstrations, Examinations, &c. Price 2d; post free for 3 stamps.

MINSTREL MELODIES, Words and Music, in the Tonic Sol-fa Notation. Price 3d; post free for 4 stamps. This collection of Melodies has been prepared for the use of Schools and Bands of Hope. The words have been carefully selected for their beauty and purity.

MILLER'S SELECTION OF PART SONGS; arranged for Four Voices. In Tonic Sol-fa Notation. Price 3d; post free for 4 stamps.

CHORAL HARP: a Selection of Three Part Songs, Sacred and Secular, in Tonic Sol-fa Notation. 64 pages. Price 2d; post free for 3 stamps.

TEMPERANCE HARP: a Selection of 93 very popular and beautiful Part Songs. Arranged for the use of Bands of Hope and Schools. In the Tonic Sol-fa Notation. Price 2d; post free for 3 stamps.

SILVER HARP: a Selection of 62 Three Part Songs. Arranged for the use of Schools. In the Tonic Sol-fa Notation. Price 2d; post free for 3 stamps.

GOLDEN HARP: A Selection of 70 New and Beautiful Sacred Songs. Arranged for the use of Schools. Price 2d; post free for 3 stamps.

VOCAL HARP: a Selection of 50 Three Part Sacred and Secular Melodies in the Sol-fa Notation. Price 2d; post free for 3 stamps.

SILVER CORD: a Selection of 100 Secular and Sacred Melodies in the Sol-fa Notation. Price 2d; post free for 3 stamps.

THE CHORUSES of Donizetti's Opera, "Lucia de Lammermoor," in the Tonic Sol-fa Notation, and used by the Glasgow Tonic Sol-fa Choral Society at Mr Sims Reeves' Concert. Price 6d; post free for 7 stamps.

HANDEL'S ORATORIO "ATHALIA," in the Tonic Sol-fa Notation. Price 1s 6d; post free for 20 stamps.

SACRED MUSIC IN THE OLD NOTATION.

R. A. SMITH'S ANTHEMS, DOXOLOGIES, &c.: only Complete Edition, containing Thirteen Favourite Pieces not in any other; uniform with, and forming a Companion to, "MARRS' SACRED MUSIC." Price 1s.; post free for 14 stamps.

MARRS' (late Cameron's) SELECTION OF SACRED MUSIC; 300 of the most popular Psalm and Hymn Tunes used in Churches, including many Copyright Pieces which cannot appear in any other work; with Lessons on the Art of Singing, and a Precentor's Directory to appropriate Tunes for the various Psalms, Paraphrases, &c. Price 2s.; post free for 28 stamps.

MARRS' (late Cameron's) NATIONAL PSALMIST: a neat Pocket Collection of Sacred Music for use in Church; containing 154 of the Tunes most frequently sung; with Lessons on Singing. 18mo, in paper covers, 6d; post free for 7 stamps. In limp cloth, 1s; post free for 14 stamps.

MARRS' (late Cameron's) NATIONAL LYRIST: a Selection of the most popular Tunes *in all metres*, suitable for the different Hymn Books, as well as for the Psalms and Paraphrases. Pocket size, cloth, gilt edges, price 1s 6d; post free for 20 stamps. In limp cloth, 1s; post free for 14 stamps. In paper covers, 9d; post free for 10 stamps.

Sacred Music in the Tonic Sol-Fa Notation.

MARRS' SELECTION OF SACRED MUSIC, Part I., containing 203 Psalm Tunes, in different Metres. Tonic Sol-fa Notation. Paper covers, price 6d.; post free for 7 stamps. In cloth limp, 9d.; post free for 10 stamps.

MARRS' SELECTION OF SACRED MUSIC, Part II., containing 181 Hymn Tunes, Doxologies, and Chants, specially suited for the Hymn Books. Tonic Sol-fa Notation. In paper covers, price 6d.; post free for 7 stamps. In cloth limp, 9d.; post free for 10 stamps.

MARRS' SELECTION OF SACRED MUSIC, containing above 374 Psalm Tunes, Doxologies, and Chants. Tonic Sol-fa Notation. In paper covers, 1s.; post free for 14 stamps. In cloth limp, 1s. 6d., post free for 20 stamps.

TUNE BOARDS FOR PRECENTORS' DESKS.—Just prepared, a new set of Tune Boards, which, for distinctness and cheapness, are without a rival—each board has a Tune on each side. A Sample Board can be sent, post free, on receipt of 12 postage stamps.

NEW TEMPERANCE TALES.

AMY ROYSON'S RESOLVE, and Other Tales; being the Prize Volume, as Awarded by the Young Men's Temperance Association. Price, in paper covers, 1s.; post free for 14 stamps. In extra cloth boards, 2s.; post free for 28 stamps.

MY PARISH, and what Happened in it. By M. A. Paull, author of "Tim's Troubles," and other first-class Temperance Tales. Price, in paper covers, 1s.; post free for 14 stamps. In extra cloth boards, 2s.; post free for 28 stamps.

THE DIVER'S DAUGHTER. A thrilling tale of the Devonshire Coast. By M. A. PAULL, author of "My Parish," &c. Price, in paper covers, 1s.; post free for 14 Stamps. In extra cloth boards, 2s.; post free for 28 stamps.

NEW SERIES OF TWO SHILLING NOVELS.

BOUND IN BOARDS. BEAUTIFULLY ILLUMINATED COVER.
Post free, 30 stamps.

1. THE ABBOT OF ABERBROTHOCK.
2. THE GOLD HUNTERS.
3. THE PERILS OF THE SEA.
4. LOVE AND FORTUNE LOST.
5. MAGGIE LYNDSAY.
6. HADA, THE HINDU.

MONSTER SHILLING NOVELS.

BEAUTIFULLY ILLUMINATED COVER.
Post free, 14 stamps.

1. SENSATIONAL SEA NOVELS (498 Pages).
2. NOVELS FOR TO-DAY (490 Pages).
3. ADVENTURES IN SEARCH OF GOLD (498 Pages).

THE FIRESIDE SERIES OF NOVELS.

Price 6d. each, or post free for 7 stamps.

1. **A Gold Hunter's Adventures between Melbourne and Ballarat.**
2. **The Adventures of a Midshipman.**
3. **Life at the Gold Mines.**
4. **The Household Skeleton.**
5. **Warncliffe the Wanderer.**
6. **The Brave Old Salt; or, Life on the Quarter-Deck.**
7. **The Light Dragoon.**
8. **The Gambler's Last Pledge.**
9. **Life among the Red Indians.**
10. **Lights and Shadows of Scottish Life. By Professor Wilson, of Edinburgh University.**
11. **Trials of Margaret Lyndsay. By Professor Wilson, of Edinburgh University.**
12. **The Trail of Blood.**
13. **The Conscript's Revenge.**

THE COOPER NOVELS.

Illustrated Edition. Price 6d each; post free for 7 stamps.

1. WATERWITCH.
2. THE PILOT.
3. THE PRAIRIE.
4. THE SPY.
5. LAST OF THE MOHICANS.
6. THE PATHFINDER.
7. LIONEL LINCOLN.
8. EVE EFFINGHAM.

SONG BOOKS.

PENNY SONG BOOKS, each containing a great variety of most Popular Songs. Post free for 2 stamps.

1. The Burns Songster.
2. The Beauties of Tannahill.
3. Moore's Select Melodies.
4. The "Patchwork" Songster.
5. The People's Song Book.
6. The Wallace Song Book.
7. The Comic Minstrel.
8. Lloyd's Comic Reciter.
9. Christy Minstrel Songster.
10. The Nigger Songster.
11. The Shamrock Songster.
12. The Dublin Songster.
13. The New Comic Vocalist.
14. The Annie Lisle Songster.
15. The Albion Comic Songster.
16. The Negro Songster.
17. The War Songs of America.
18. The Matrimonial Songster.
19. The Patriotic Songster.
20. The Polly Perkins Songster.
21. The Tom Brown Songster.
22. Paddle Your Own Canoe Songs.
23. Tramp, Tramp, Tramp Songster
24. Happy Policeman Songster.
25. Agreeable Young Man Songster
26. Harry Clifton Song Book.
27. Ka-foozle-um Songster.
28. La Marseillaise Songster.

TWOPENNY SONG BOOKS, each containing the largest number of Songs ever offered at the price, in fancy covers with cuts. Any one of the Series post free for 3 stamps, any two for 5 stamps, or any four for 9 stamps, as four go free under one stamp.

1. Irish Comic Songster.
2. The Irish Comic Melodies.
3. The Irish Comic Song Book.
4. The National Songster.
5. The National Melodies.
6. The National Song Book.
7. The Naval Songster.
8. The Nigger Melodist.
9. The Beauties of Burns.
10. The Scottish Comic Songster.
11. Scottish Comic Meledist.
12. The Scottish Comic Song Book.
13. The Popular Comic Song Book.
14. The ChristyMinstrel Song Book.
15. The Popular Songster.
16. Moore's Irish Melodies.
17. Tannahill's Songs, complete.
18. The Donnybrook Fair Songster
19. The Black Diamond Songster.
20. The Great Sensation Songster.
21. The Rollicking Irish Songster.
22. The Standard Comic Songster.
23. The Ethiopian Songster.
24. The London Comic Songster.
25. The Music Hall Comic Songs.
26. The Plantation Songster.
27. The Army and Navy Songster.
28. The American Songster.
29. The Love and Sentimental Songster.

18mo Series—Twopence each.

50. The Dundreary Songster.
51. The Bow Bells Songster.
52. The New Sam Cowell Comic Songster.
53. The Great Maclagan Songster.
54. The Great Mackney's Negro and Comic Songster.
55. The Harry Clifton Comic Songster.
56. The Johnny Come Marching Home Songster.
57. Love and Pride Songster.
58. Folly and Fashion Songster.

THREEPENNY SONG BOOKS.

THE SONGS OF BURNS, with Music. Eighty-Three of the most Popular. In paper covers, price 3d.; post free for 4 stamps.

THE SONGS OF SCOTLAND: a new collection of nearly Two Hundred Popular and National Songs. In paper covers, price 3d.; post free for 4 stamps.

FOURPENNY SONG BOOKS, each containing a variety of the most Popular Songs, as sung by the most distinguished Vocalists. Free by post for 5 stamps, or any two for 9 stamps.

1. Irish Comic Vocalist.
2. The Popular Vocalist.
3. Scottish Comic Vocalist.
4. The National Vocalist.

SIXPENNY SONG BOOKS: containing all the favourite Songs of the Day. Free by post for 7 stamps, or any two for 13 stamps.

1. The Scottish Minstrel.
2. The Scottish Comic Minstrel.
3. The Irish Comic Vocalist.
4. Gems of National Song.
5. The Universal Song Book.
6. Tannahill's Songs and Poems, complete.
7. Songs of the Day.
8. Popular Comic Songster.

SCOTTISH SONGS, complete: containing the Words and Music of 222 Popular Scottish Songs, many of them copyright. In paper covers 9d.; post free for 10 stamps. In cloth limp, 1s.; post free for 14 stamps. Handsomely bound in cloth, gilt, price 1s. 6d.; post free for 20 stamps. In tartan boards, price 5s; post free for 64 stamps.

SCOTTISH SONGS, Words and Music in Sol-fa Notation: containing the Words and Music of 222 Popular Scottish Songs, many of them copyright. In paper covers, 9d.; post free for 10 stamps. In limp cloth, 1s.; post free for 14 stamps. Handsomely bound in cloth, gilt, price 1s. 6d.; post free for 20 stamps.

ENGLISH SONGS, Words and Music in Sol-Fa Notation: containing the Words and Music of Popular English Songs, many of them copyright. In paper covers, 9d.; post free for 10 stamps. In limp cloth, 1s.; post free for 14 stamps. Handsomely bound in cloth, gilt, price 1s. 6d.; post free for 20 stamps.

THE SONGS OF THE DAY; containing 890 Favourite Songs. In cloth binding, with gilt back. Free by post for 14 stamps.

THE POPULAR COMIC SONGSTER: containing 550 of the choicest Comic Songs. In cloth binding, with gilt back. Free by post for 14 stamps.

RECITERS.

LLOYD'S COMIC RECITER; a Selection of favourite Comic Pieces for Recitation. Price One Penny; post free for 2 stamps.

THE MODERN RECITER; a Selection of Standard Pieces in Prose and Verse, selected from the best Modern Authors. Price 3d.; post free for 4 stamps.

THE POPULAR RECITER; or Handbook of Modern Elocution; a Selection of the choicest pieces in Prose and Verse, for Recitation, 18mo, sewed, fancy cover, price 6d.; post free for 7 stamps.

RECITATIONS AND READINGS; selected from the best Authors. This book is unequalled as a cheap collection of Recitations. Price 6d.; post free for 7 stamps.

THE HANDBOOK OF RECITATION; a Selection of the newest and most popular pieces. Price 3d.; post free for 4 stamps.

THE RECITER; a Selection of first-class pieces from the most popular Authors. Price 3d.; post free for 4 stamps.

ILLUSTRATED BURNS.

THE POETICAL WORKS OF ROBERT BURNS, Complete, with Memoirs, Prefatory Notes, and Marginal Glossary, beautiful Portrait and other Illustrations —forming the cheapest large type editions of the Poet's Works ever issued. Extra cloth, extra gilt, price 2s. 6d.; post free, 34 stamps. Cloth, extra, price 2s.; post free for 28 stamps. Cloth covers, 1s.; post free, 14 stamps.

ILLUSTRATED SCOTT.

THE POETICAL WORKS OF SIR WALTER SCOTT, Complete, with beautiful Portrait, and other Illustrations—forming the cheapest large type editions of the Poet's Works ever issued. Paper covers, 1s.; post free, 14 stamps. Cloth, 1s. 6d.; post free, 20 stamps.

CHEAP LIBRARY OF AMUSEMENT AND INSTRUCTION.

The following Volumes, price 6d each; post free for 7 stamps.

THE MODEL LETTER WRITER, for Ladies and Gentlemen, forming a complete Guide to the Art of Polite Correspondence on all Subjects. 18mo, sewed, fancy cover.

FIRESIDE AMUSEMENTS FOR WINTER EVENINGS; **containing the best Riddles,** Enigmas, Conundrums, Puzzles, Fortune-Telling, Forfeits, Charms, Ceremonies, Magic, Legerdemain, Tricks with Cards and Dice, Fireworks, &c. 18mo, sewed, fancy cover.

THE BUDGET OF ANECDOTE, WIT, AND HUMOUR; **a Choice Collection of** Anecdotes, Jests, Puns, and other Comic Sayings, selected from the best sources. 18mo, sewed, fancy cover.

"PATCHWORK;" **a Book of Pun and Fun, compiled by Mr Howard Paul,** and containing the best selection of Anecdotes, &c., ever published. 18mo, sewed, fancy cover.

THE LIVES OF CELEBRATED WARRIORS—Wallace, Bruce, Wellington, Bonaparte, Havelock, and Sir Colin Campbell. 18mo, sewed, fancy cover.

POPULAR STORIES BY POPULAR WRITERS; **or Light Reading for** Leisure Hours. Demy 18mo, sewed, fancy cover.

LITTLE TALES FOR LITTLE READERS: **Amusing Stories for the Young,** with Woodcuts. 18mo, sewed, fancy cover.

THE SCOTTISH MINSTRELS: 196 of the most Popular Songs of Scotland. 18mo, sewed, fancy cover.

THE UNIVERSAL SONG BOOK: 198 of the most Popular Songs of the day. 18mo, fancy cover.

THE POETICAL WORKS OF ROBERT TANNAHILL, **with Memoir of his** Life. 32mo, fancy cover.

JOHNSON'S DICTIONARY. 32mo, cloth, strongly bound.

MISCELLANEOUS BOOKS.

HOW TO WRITE: **a Pocket Manual of Composition and Letter-Writing,** embracing hints on Penmanship and the choice of Writing Materials; Practical Rules for Literary Composition in general, and Epistolary and Newspaper Writing and Proof-correcting in particular; and Directions for Writing Letters of Business, Relationship, and Love, illustrated by numerous examples of genuine Epistles from the pens of the best Writers. To which are added, Forms for Letters of Introduction, Notes, Cards, &c. In paper covers, 6d; post free for 7 stamps.

HOW TO DEBATE: **a Manual for Debating Societies, with hints as to Public** Speaking. Price 2d: post free for 3 stamps.

HOW TO BEHAVE: a Manual of Etiquette and Polite Behaviour, and Guide to correct Personal Habits: embracing Personal Habits, Dress, Self-culture, Manners, and Morals; Courtesy, Etiquette, Domestic Manners, Apologies, Situations, Receptions, Visits and Calls, Observances of Everyday Life, Etiquette of Occasion and Places; Love, Courtship, Marriage, etc. Price 6d.; post free for 7 stamps.

HOW TO DO BUSINESS: a Manual of Practical Affairs, and Guide to Success in Life; embracing principles of business, advice in reference to a business education, choice of a pursuit, buying and selling, general management, causes of success and failure, how to get customers, business forms, etc. Price 6d.; post free for 7 stamps.

CAMERON'S SHORT-HAND WRITER'S POCKET GUIDE, being a New and Improved System of Stenography, whereby that art may be acquired in a few hours, without the aid of a teacher. Royal 32mo, cloth gilt, price 6d.; post free for 7 stamps.

THE READY RECKONER; or, Trader's Sure Guide; containing accurate Tables of the value of any quantity of goods from ¼d. to £1, with Tables of Interest, Weights, and Measures, etc. Price 6d.; strongly bound; post free for 7 stamps.

GRAY'S INTRODUCTION TO ARITHMETIC, for use in Schools and Private Instruction. Price 6d.; post free for 7 stamps.

A CATECHISM FOR YOUNG COMMUNICANTS on the Nature and Uses of the Sacrament of our Lord's Supper. By the late Rev. Dr. ANDREW THOMSON, Edinburgh. Price 3d.; post free for 4 stamps.

JOHNSON'S DICTIONARY OF THE ENGLISH LANGUAGE: containing many additional words not to be met with in former Pocket Editions, accentuated for Pronunciation on the basis of Walker. Diamond 32mo, neat Pocket Edition, cloth, price 6d.; post free for 7 stamps. Also, an 18mo edition, cloth, price 9d.; post free for 11 stamps.

WATT'S DIVINE SONGS, 18mo, with Engravings. Price 3d; post free for 4 stamps.

LETTER WRITERS.

New and Improved Series. *Illustrated Covers.*

THE GENTLEMEN'S LETTER WRITER; containing 75 specimens of Letters on Business, Friendship, Love, Courtship, Marriage, and various other subjects, with applications for Situations, Forms of Receipts and Bills, Correspondents' Directory, and List of Useful Abbreviations. Price 3d.; post free for 4 stamps.

THE LADIES' LETTER WRITER; containing 67 examples of Letters on Love, Courtship, Business, Friendship, and a variety of other subjects, with Forms of Invitations, Cards, Notes, Bills, etc.; Directions for Addressing Persons of all Ranks, and List of Abbreviations. Price 3d; post free for 4 stamps.

HOW TO WRITE: a Pocket Manual of Composition and Letter Writing. Price 6d.; post free for 7 stamps.

THE MODEL LETTER-WRITER, for the use of Ladies and Gentlemen: a complete Guide to Correspondence; comprising 142 original Letters on Business, Love, Courtship, Marriage, and other subjects; Directions for Letter Writing, Instructions for making Wills, Forms of Invitations, Receipts, Bills, and Notes: Correspondents' Directory, and copious List of Useful Abbreviations. Price 6d.; post free for 7 stamps.

THE PENNY LOVE-LETTER WRITER: a complete Guide to Correspondence on Love, Courtship, and Marriage. Price 1d.; free by post for 2 stamps.

MARRS' CITY OF GLASGOW PENNY PENCILS.

For general use. Not to be excelled. In Six different Degrees.

H Hard.
HB Hard, yet Black.
B Medium, for General Use.
BB Soft and Black.
BBB Softer and very Black.
F Fine and Firm.

These Pencils are made of a really good Lead, and will be found very suitable for all kinds of Writing, as specified above. 1 Dozen post free for 14 stamps.

MARRS' PENNY HEADLINE COPY BOOKS.

In Ten Copy Books, with Engraved Headlines, consisting of a Series of Progressive Lessons in Penmanship, from the simplest to the most difficult.

1. Initiatory Lessons.
2. Combination of Letters.
3. Combination of Words.
4. Text or Large Hand.
5. Text and Round Hand.
6. Half-Text or Round Hand.
7. Half-Text and Small.
8. Small Hand.
9. Text, Half-Text, and Small.
10. Current Hand.

1 Dozen post free for 13 stamps.

MARRS' TWOPENNY HEADLINE COPY BOOKS.

In Ten Copy Books, with Engraved Headlines, on Superfine Paper, consisting of a series of Progressive Lessons in Penmanship, from the simplest to the most difficult.

1. Initiatory Lessons.
2. Combination of Letters.
3. Combination of Words.
4. Text or Large Hand.
5. Text and Round Hand.
6. Half-Text or Round Hand.
7. Half-Text and Small.
8. Small Hand.
9. Text, Half-Text, and Small.
10. Current Hand.

1 Dozen post free for 26 stamps.

NEW WORK BY H. WARD BEECHER.

Now Ready, in extra cloth, bevelled boards, price 2s; post free, 28 stamps.

POPULAR LECTURES ON PREACHING.

"The expositions of the Art of Preaching have excited wide-spread interest, and will be largely sought and read by all classes. Imbued as they are with strong common sense, and rich with the forceful eloquence of the great preacher, they will be of untold value to the students and professors of theology not only, but of exceptional interest to general readers besides. It corruscates with wit; it is all humorous with humour; it is charged with feeling, and sweet, hopeful charity: but the basis of all, is the gold of a wholesome piety and sterling good sense."—*American Papers.*

DAVID MACRAE'S NEW WORKS.

A BOOK OF BLUNDERS,

AND A CHAPTER OF QUEER EPITAPHS.

This book will be found very interesting, instructive, and amusing.

Price, in Illustrated Paper Covers, 1s, Post Free for 14 stamps; or in Handsome Cloth Binding, 2s, Post Free for 28 stamps.

HOME AND ABROAD.

CONTENTS:—Amongst the Darkies—Pen-and-Ink-Sketches of Established, Free, and U.P. Celebrities—Kilts *versus* Trousers: A Quiz—Christopher North—American Spiritualists—Queer Things in the Hebrides—Thomas Carlyle—Charles Dickens, &c., &c.

LIFE OF NAPOLEON III., with Portrait.

Price, for either of above, in Paper Covers, 1s, Post Free, 14 stamps; or in Cloth Limp, 1s 6d; Post Free, 21 stamps; or in Cloth, Extra Strongly Bound, 2s; Post Free, 28 stamps.

Price 1s; Post Free for 13 stamps.

DIOGENES AMONG THE D.D.'s.

Extraordinary Intelligence; Report of Infernal Parliament—Trial of Dr. Macleod for the Murder of Mr. Moses Law—Broad Church Millennium—and other Burlesques.

Just Published, New Edition,

LITTLE TIZ, AND OTHER STORIES.

In Cloth Limp, 1s 6d, Post Free for 20 stamps; or in Cloth Boards, Extra Gilt, 2s 6d, Post Free for 34 stamps.

CONTENTS:—Story of Little Tiz—Joe Bickersteth—The Four Brothers—Down among the Doctors—Bink's Tragedy—Godfrey Grub—After Dinner Oratory—Spectacles in Church—The Railway Chase—Leap Year Wooing—Typographical Errors.

THE AMERICANS AT HOME:

PEN AND INK SKETCHES.

Price Sixteen Shillings; Post Free, 6d extra.

GEORGE HARRINGTON: A Tale.

Price One Shilling; Post Free, 14 stamps.

DUNVARLICH: A Tale.

Price One Shilling; Post Free, 14 stamps.

DAVID MACRAE'S READINGS.

Original, and adapted from his own Works.

Price SIXPENCE each, Post Free for Seven Stamps.

I.

LEAP YEAR WOOING.

II.

WHAT'S IN A NAME?

OR, THE COURTSHIP OF MASTER GODFREY GRUB.

AFTER DINNER ORATORY.

III.

SPECTACLES IN CHURCH:

AN ECCLESIASTICAL Q

THE RAILWAY CHASE.

IV.

DOWN AMONG THE DOCTORS.

MASTER BINK'S TRAGEDY.

GEORGE ROY'S WORKS.

LECTURES AND STORIES.

Price Two Shillings, Post Free for 27 stamps.

GENERALSHIP: A TALE.

In Limp Cloth, 1s 6d; Post Free for 20 stamps. In Extra Cloth Binding, 2s; Post Free for 28 stamps.

Price Sixpence each, Post Free for 7 stamps.

THE OLD, OLD STORY.

THE ART OF PLEASING.

NEW WORK BY GEORGE EASTON.

TRAVELS IN AMERICA,

With Special Reference to ONTARIO as a Home for Working Men.

Price, in Paper Covers, 1s; Post Free, 14 Stamps. In Cloth, 2s; Post Free, 27 stamps.

GLASGOW: JOHN S. MARR & SONS,

Wholesale Stationers & Publishers, 194 Buchanan Street.